

THE HISTORIE

OF
The Damnable Life and
deserved Death of Doctor
JOHN FAUSTVS.

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A Discourse of the most famous Doctor

JOHN FAUSTVS of wittenberg in Germanie Coniurer and Necromancer: wherein is declared many strange things that he himselfe had scene and done in the earth, and in the ayre, with his bringing vp, his Trauels, Studics, and last end.

Of his Parentage and Birth.

Chap. I.

Onn Faustus, borne in the Towne of Rhodes, being in the Province of Weimer in Germanie, his father a poore Husbandman, and not able well to bring him vp, but having an Uncle at Wittenberg a rich man, and without issue, tooke this Faustus from his father, and made him his heire: insomuch that his father was no more troubled with him, for he remained with his Uncle at Wittenberg, where he was kept at the University in the same Citie to study Diuinitie: but Faustus being of a naughty mind and otherwise addicted, applied not his studies, but tooke himselfe to other exercises; the which his Uncle oftentimes hearing, rebuked him for it: as Eli oftentimes rebuked his children for sinning against the Lord, even so this god man laboured to haue Faustus apply his study of Diuinitie, that he might come to the knowledge of God and his lawes: but it is manifest that many vertuous parents haue wicked children, as Cain, Reuben, Absolon, and such like haue beene to their parents, so this Faustus having godly parents, who seeing him to be of a toward wit, were very desirous to bring him vp in those vertuous studies, namely of Diuinitie, but he gaue himselfe secretly to studie Necromancie and Coniuration, insomuch that few or none could perceine his profession.

But to the purpose: Faustus continued at study in the Universitie, and was by the Rectors and sixteen Maisters afterwards examined how he had profited in his studies, and being found by them that none for his time were able to argue with him in Diuinitie, or for the excellencie of

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his wisedome to compare with him, with one consent they made him Doctor of Divinitie. But Doctor Faustus within short time after he had obtained his degree, fell into such fantasies and daep cogitations, that he was mocked of many, and of the most part of the Students was called the Speculator; and sometimes he would throw the Scriptures from him, as though he had no care of his former profession: so that he began a most vngodly life, as hereafter more at large may appeare; for the old pruerbe saith, Who can hold that will away? so who can hold Faustus from the diuel, that seeks after him with all his endeour? For he accompanied himselfe with diuers that were scene in those diuellish Arts, & that had the Chaldean, Persian, Hebrew, Arabian and Greeke tongues, vsing figures, characters, coniurations, incantations, with many other ceremonies belonging to those infernall Arts, as Necromancie, charmes, soothsayings, Witchcraft, Enchantment, being delighted with their booke, words and names so well, that he studied day & night therein, insomuch that he could not abide to be called Doctor of Divinitie, but waxed a worldly man, and named himselfe an Astrologian, & a Mathematician, and for a shadow sometimes a Phisitian, and did great cures, namely with herbes, rotes, waters, drinke, receipts, and clisters. And without doubt he was passing wise, and excellent perfect in the holy Scriptures; But he that knoweth his maisters will, and doth it not, is worthy to be beaten with many stripes. It is written, No man can serue two maisters: and, Thou shalt not tempt the Lord thy God: but Faustus threw all this in the wind, and made his soule of no estimation, regarding more his worldly pleasures then the ioyes to come; therefore at the day of judgement there is no hope of his redemption.

How Doctor *Faustus* began to practise in his diuellish Art, and how he coniured the Diuel, making him to appeare, and meet him on the morrow at his own house. Chap.2.

YDU haue heard before that all Faustus minde was set to study the Arts of Necromancie and Coniuration, the which exercise he followed day and night; and taking to him the wings of an Eagle, thought to flie ouer the whole world, and to know the secrets of heauen and earth: for his speculation was so wonderfull, being expert in vsing his Vocabula, Figures, Characters, Coniuration, and other ceremoniall actions, that in all haiste he put in practise to bring the Diuell before him. And taking his way to a thicke Wood neare to Wittenberg, called in the Germane tongue Spiller Wale, that is in English the Spillers wood: (as Faustus would oftentimes boast of it amongst his crue being in iollity) he came into the same wood to wards euening into a crosse way.

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way, where he made with a wand a Circle in the dust, and within that many more Circles and Characters: and thus he past away the time vntill it was nine or ten of the clocke in the night, then began Doctor Faustus to call on Mephastophiles the Spirit, and to charge him in the name of Belzebub, to appeare there personally, without any long stay: then presently the diuell began so great a rumour in the wood, as if heauen and earth would haue come together, with winde, that trees bowed their tops to the ground: then fell the diuell to bleate as if the whole wood had beene full of Lions, and sodainly about the Circle ranne the diuell, as if a thousand wagons had beene running together on paved stones. After this, at the fourre corners of the Wood it thundred horribly, with such lightnings, as if the whole world to his seeming had beene on fire. Faustus all this while halfe amazed at the diuels so long tarrying, and doubting whether he were best to abide any more such horrible coniurings, thought to leaue his Circle and depart: whereupon the diuell made him such musick of all sorts, as if the Nymphes themselves had bin in place: whereat Faustus was revived, and stood stoutly in his Circle expecting his purpose, and beganne againe to coniure the Spirit Mephastophiles in the name of the Prince of Diuels to appeare in his likenesse: whereat sodainly ouer his head hung houering in the aire a mighty Dragon: then calles Faustus againe after his diuellish manner, at which there was a monstrous crie in the Wood as if hell had beene open, and all the tormented soules crying to God for mercie: presently not thre fathame aboue his head fell a flame, in manner of a lightning, and changed it selfe into a Globe, yet Faustus feared it not, but did perswade himselfe that the Diuell should give him his request before he would leaue. Oftentimes after to his companions he would boast, that he had the stoutest head vnder the cope of heauen at commandement: whereat they answered, they knew none stouter then the Pope or Emperour: but Doctor Faustus said, The Head that is my servant, is aboue all on earth; and repeated certaine words out of Saint Paul to the Ephesians to make his argument good: the Prince of this world is vpon earth, and vnder heauen. Well, let vs come againe to his coniuration, where we left him at his fierie Globe. Faustus vexed at his spirits so long tarrying, vsed his charmes, with full purpose not to depart before he had his intent, and crying on Mephastophiles the Spirit, sodainly the globe opened, and sprung vp in height of a man, so burning a time, in the end it converted to the shape of a fiery man. This pleasant beast ran about the circle a great while, and lastly appeared in the manner of a gray Frier, asking Faustus what was his request: Faustus

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commanded that the next morning at twelue of the clocke he should appear to him at his house: but the Diuell would in no wise grant: Faustus began again to coniure him in the name of Belzebub, that he should fulfill his request: whereupon the Spirit agreed, and so they departed each one his way.

The conference of Doctor *Faustus* with his spirit *Mephostophiles*
the morning following at his owne house. Chap. 3.

Doctor Faustus having commanded the Spirit to be with him at his houre appointed, he came and appeared in his chamber, demanding of Faustus what his desire was: then began Doctor Faustus a new with him, to coniure him that he should be obedient vnto him, and to answer him certaine articles, and to fulfill them in all points.

1. That the Spirit should serue him and be obedient vnto him in all things that he asked of him from that houre till the houre of his death.
2. Further, any thing that he desired of him he should bring it him.
3. Also, that in all Faustus his demands and interrogations, the Spirit should tell him nothing but that which was true.

Hereupon the Spirit answered, and laid his case forth, that he had no such power of himselfe, vntill he had first giuen his Prince (that was ruler ouer him) to vnderstand thereof, and to know if he could obtaine so much of his Lord; therefore speake further, that I may do thy whole desire to my Prince, for it is not in my power to fulfill without his leaue. Shew me the cause why? said Faustus. The Spirit answered, Faustus, thou shalt vnderstand that with vs it is euen as well a kingdome as with you on earth; yea, we haue our rulers and seruants, as I my selfe am one, and we haue our whole number the Legion: for although that Lucifer is thrust and fallen out of heauen through his pride and high minde, yet he hath notwithstanding a Legion of Deuils at his commandement, that we call the Orientall Princes, for his power is great and infinite. Also there is a power in Meridie, in Septentrio, in Occidente: and for that Lucifer hath his kingdome vnder heauen, we must change and give our selues to men to serue them at their pleasure. It is also certaine we haue neuer as yet opened vnto any man the truth of our dwelling, neither of our ruling, neither what our power is, neither haue we giuen any man any gift, or learned him any thing, except he promise to be ours.

Doctor Faustus vpon this arose where he sate, & said, I will haue my request, and yet I will not be damned. The Spirit answered, then shalt thou

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thou want thy desire, and yet art thou mine notwithstanding; if any man would detaine thee, it is vaine; for thy infidelitie hath confounded thee.

Hereupon spake Faustus, get thee hence from me, and take S. Valentines farewell and Crisman with thee, yet I coniure thee that thou be here at euening, and bethinke thy selfe of that I haue asked thee, and aske thy Princes counsell therein. Mephastophiles the Spirit thus answered, vanished away, leauing Faustus in his studie, where he sate pondring with himselfe, how he might obtaine his request of the Diuell without losse of his soule; yet was fully resolued in himselfe, rather then to want his pleasure, to do what the Spirit and his Lord should condition vpon.

The second time of the Spirit appearing to *Faustus* in his house, and their parley. Chap.4.

Faustus continued in his diuellish cogitations, never mowing out of the place where the Spirit left him, such was his feruent loue to the diuell: the night approaching, this swift flying spirit appeared to Faustus, offering himselfe with all submissiōn to his seruice, with full authoritie from his Prince to doe whatsoeuer hee would request; if so be Faustus would promise to be his: this answer I bring thee, and an answer must thou make by me againe; yet will I heare what is thy desire, because thou hast sworne me to be here at this time. Doctor Faustus gaue him this answer, though faintly (for his soules sake) that his request was none other but to become a diuell, or at the least a limbe of him; and that the Spirit should agree vnto these articles as followeth.

1. That he might be a spirit in shape and qualitie.
2. That Mephastophiles should be his seruant at his commaundement.
3. That Mephastophiles shauld bring him any thing, and do for him whatsoeuer.
4. That all times hee should be in his house inuisible to all men except onely to himselfe, and at his commandement to shew himselfe.
5. Lastly, that Mephastophiles should at all times appeare at his command, in what forme or shape soeuer he would.

Upon these points the Spirit answered Doctor Faustus, that all this should be granted him and fulfilled, and more, if he would agree vnto him upon certaine articles as followeth.

First, that Doctor Faustus shauld giue himselfe to the Lord Lucifer, bodie and soule.

Secondly

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Secondly, for confirmation of the same he should make him a writing written with his owne blood.

Thirdly, that he would be an enemy to all Christian people.

Fourthly, that he would deny the Christian belief.

Fifthly, that he let not any man change his opinion, if so be any man should go about to dissuade or withdraw him from it.

Further, the Spirit promised Faustus to giue him certaine yeares to liue in health and pleasure, and when such yeares were expired, that then Faustus should be fetched away: and if he would hold these articles and conditions, that then he should haue all whatsoeuer his heart would wish or desire, and that Faustus should quickly perceiue himselfe to be a spirit in all manner of actions whatsoeuer. Hereupon Doctor Faustus his minde was so inflamed, that he forgot his soule, and promised Mephostophiles to hold all things as he had mentioned them: he thought the Diuell was not blacke as they vse to paint him, nor hell so hote as the people say, &c.

The third parley betweene Doctor *Faustus* and *Mephostophiles*
about a conclusion. Chap. 5.

After Doctor Faustus had made his promise to the Diuell, in the morning betimes he called the Spirit before him, and commanded him that he should alwayes come to him like a Friar, after the Order of S. Francis, with a bell in his hand like S. Anthonic, and to ring it once or twice before he appeared, that he might know of his certaine coming. Then Faustus demanded of his spirit what was his name. The spirit answered, My name is as thou sayest, Mephostophiles, and I am a Prince, but a seruant to Lucifer, and all the circuit from Septencio to the Meridian I rule vnder him. Even at these words was this wicked wretch Faustus inflamed, to heare himselfe to haue gotten so great a Potentate to serue him, forgetting the Lord his maker, and Christ his Redemer, became an enemy to all mankind, yea worse then the Giants, whom the Poets feigne to climbe the hils to make warre with the Gods: not unlike the enemy of God and his Christ, that for his pride was cast into hell: so likewise Faustus forgot, that high climbers catch the greatest falls, and sweet meates haue oft the sorkest saunce.

After a while Faustus promised Mephostophiles to write and make his obligation, with full assurance of the articles in the chapter before rehearsed. A pitifull case (Christian Reader,) for certainly this letter or obligation was found in his house after his most lamentable end, with all the rest of his damnable practises vsed in his whole life.

Therefore

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Therefore I wish all Christians to take example by this wicked Doctor, and to be comforted in Christ, contenting themselves with that vocation, wher unto it hath pleased God to call them, and not to esteeme the vaine delight of this life, as it did this unhappy Faustus in giving his soule to the devill: and to confirme it the more assuredly, he tooke a small penknife and prickt a veine in his left hand, and for certainty thereupon, were seene on his hand these words written, as if they had beene written with bloud, O homo fuge, wherat the spirit vanished, but Faustus continued in his damnable minde.

How Doctor *Faustus* set his bloud in a sauer on warne ashes,
and writ as followeth. Chap. 6.

John Faustus Doctor, doe openly acknowledge with mine owne hand, to the greater force and strengthning of this letter, that sithence I began to study and speculate the course and order of the Elements, I haue not found through the gift that is giuen me from aboue, any such learning and wisedome, that can bring me to my desires: and for that I finde that men are vnable to instruct me any further in the matter, now haue I Doctor Faustus, vnto the hellish Prince of Orient, and his messenger Mephastophiles, giuen both body and soule, vpon such conditions, that they shall earne me, and fulfill my desire in all things as they haue promised and boyled vnto me, with due obedience vnto me according to the articles mentioned betweene vs.

Further, I couenant and grant with them by these presents, that at the end of 24. yeares next ensuing the date of this present letter. they being expired and I in the meane time, during the said yeeres be serued of them at my will, they accomplishing my desires to the full in all points as we are agreed: that then I give them all power to doe with me at their pleasure, to rule, to send, fetch or carry me or mine, be it either body, soule, flesh, bloud, or goods, into their habitation, be it wheresoever: and herevpon, I dese God and his Christ, all the host of Heauen, and all living creatures that beare the shape of God, yea all that liues: and againe I say it, and it shall be so. And to the more strengthning of this writing, I haue written it with mine owne hand and bloud being in perfect memory: And herevpon, I subscribe to it with my name and title, calling all the infernall, middle, and supreame powers to witnesse of this my Letter and subscription:

John Faustus approued in the Elements and the spiritual Doctor.

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How Mephostophiles came for his writing, and in what manner hee appeared, and his sightes he shewed him : and how he caused him to keepe a copie of his owne writing. Chap. 7.

Doctor Faustus sitting penitue, hauing but one onely boy with him, sodainly there appeared his spirit Mephostophiles, in likenesse of a fiery man, from whom issued most horrible fiery flames, insomuch that the boy was afraid, but being hardened by his Maister he bad him stand still and he shold haue no harme : the spirit began to bleate as in a singing manner. This pretty sport pleased Doctor Faustus well, but he would not call his spirit into his Counting-house, vntill he had seene more : anon was heard a rushing of armed men, and trampling of horses : this ceasing, came a kennell of hounds, and they chased a great Hart in the Hall, and there the Hart was slaine : Faustus tooke heart, came forth, and looked vpon the Hart, but presently before him there was a Lyon and a Dragon together fighting so fiercely, that Faustus thought they would haue brought downe the house, but the Dragon ouer came the Lyon and so they vanished.

After this came in a Peacocke and a Peahen, the cocke bruising of his taile, and turning to the female, beat her and so vanished. Afterward followed a furious Bull, that with a full fiercenes ranne vpon Faustus, but comming neere him vanished away. Afterward followed a great olde Ape, this Ape offered Faustus the hand, but he refused : so the Ape ran out of the Hall againe. Herevpon fell a mist in the Hall, that Faustus saw no light, but it lasted not, and so soone as it was gone, there lay before Faustus two great sackes one full of gold the other full of siluer.

Lastly, was heard by Faustus all manner instruments of musick, as Organs, Clarigolds, Lutes, Vialls, Citternes, Vlaignes, Hornpipes, Flutes, Anomes, Harpes, and all manner other instruments: which so vanished his minde, that he thought he had biene in another world, forgot both body and soule, insomuch that he was minded never to change his opinion concerning that which he had done. Hereat came Mephostophiles into the Hall to Faustus, in apparell like unto a Frier to whom Faustus spake, thou hast done me a wonderfull pleasure in shewing me this pastime, if thou continue as thou hast begun, thou shalt win my heart and soule, yea and haue it. Mephostophiles answered this is nothing, I will please the better, yea, that thou maist know my power and all, aske what thou wilt request of me, that shalt thou haue, conditionally hold thy promise, and give me thy hand-writing, at which wordes the wretch thrust forth his hand, saying hold thee there hast thou

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my promise: Mephophilus took the writing, and willed Faustus to take a copie of it: with that the perverse Faustus being resolute in his damnation, wrote a copie thereof, and gave the devill the one, and kept in store the other. Thus the spirit and Faustus were agreed and dwelt together, no doubt there was a vertuous house-keeping.

The manner how *Faustus* proceeded in his damnable life, and
of the diligent seruice the *Mephophilus* vsed
towards him. Chap. 8.

Doctor Faustus having giuen his soule to the devill, renouncing all the powers of heauen, confirming this lamentable action with his owne blood, and having already delinered his writing, now into the devills hand, the which so puffed vp his heart, that he forgot the minde of a man, and thought himselfe to be a spirit. This Faustus dwelt at his Uncles house at Wittenberg, who died, and bequeathed it in his Testament to his cosin Faustus. Faustus kept a boy with him, that was his Scholler, an unhappy wag, called Christopher Wagner, to whom this sport and life that he saw his maister follow seemed pleasant. Faustus loued the boy well, hoping to make him as god or better seeme in his diuellish exercises then himselfe, and he was fellow with Mephophilus: otherwise Faustus had no company in his house but himselfe, his boy and his spirit, that euer was diligent at Faustus command, going about the house cloathed like a Frier, with a little bell in his hand seeme of none but Faustus. For his vituals and other necessaries, Mephophilus brought him at his pleasure from the Duke of Saxon, the Duke of Bauaria, and the Bishop of Salzburg: for they had many tunes their best wine stolne out of their sellers by Mephophilus: likewise their prouision for their owne table, such meate as Faustus wished for, his spirit brought him in: besides that, Faustus himselfe was become so cunning that when he opened his window, what fowle soever he wished for, it came presently flying into the house, were it never so dainty. Moreover, Faustus and his boy went in sumptuous apparel, the which Mephophilus stole from the Mercers of Norenberg, Aupurg, Frankford and Libzig: for it was heard for them to finde a locke to keepe out such a theefe. All their mainteinance was but stolne and borrowed ware: and thus they lived an odious life in the sight of God, though as yet the world were unacquainted with their wickednes. It must be so, for their fruities be none other, as Christ saith in Iohn, where he calls the devill a theefe and a murtherer: and that found Faustus, for he stole him away both body and soule.

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How Doctor Faustus would haue married, and how the diuell
had almost killed him for it. Chap. 9.

Doctor Faustus continued thus in his Epicurish life day and night, and belieued not that there was a God, hell, or devill: he thought that body and soule dyed together: and had quite forgot Divinity, or the immortallity of his soule, but stode in his damnable heresie day and night. And bethinking himselfe of a wife, called Mephastophiles to counsaile, which would in no case agree: demanding of him if hee would breake the ceuenant made with him, or if he had forgot it: Hast thou not (quoth Mephastophiles) sworne thy selfe an enemie to God and all creatures: To this I answere thee thou canst not marry, thou canst not serue two maisters, God and my Prince: for wedlocke is a chiefe institution ordained of God, and that thou hast promised to defie, as we doe all, and that hast thou onely done, and mozeouer thou hast confirmed it with thy blood: perswade thy selfe that what thou dost in contempt of wedlocke, it is all to thine owne delight. Therefore Faustus looke well about thes, and bethinke thy selfe better, and I will thee to change thy minde, for if thou keape not what thou hast promised in thy writing, we will teare thee in peeces like the dust vnder thy fete, therefore sweet Faustus thinke with what unquiet life, anger, strife, and debate thou shalt liue in when thou takest a wife, therefore change thy minde.

Doctor Faustus was with these speaches in dispaire, and as all that haue forsaken the Lord can build vpon no good foundation, so this wretched Doctor hauing forsooke the rocke, fell into dispaire with him selfe, fearing if he shold motion Matrimony any more, that the devill would teare him in peeces. For this time (quoth he to Mephastophiles) I am not minded to marry. Then doest thou well answered his spirit. But within two houres after Faustus called againe his spirit, which came in his olde manner like a Fryer. Then Faustus said vnto him, I am not able to resist or bridle my fancie, I must and will haue a wife, and I pray thee give thy consent to it. Soodainely vpon these wordes came such a whirle winde about the place, that Faustus thought the whole house would haue come downe, all the dores of the house flew off the hokes, after all this his house was full of smoake, and the floore couered ouer with ashes, which when Doctor Faustus perceiued, hee would haue gone vp staires, and flying vp, he was taken and throwne downe into the Hall that he was not able to stirre hand nor foote: then round about him ranne a monstrosus circle of fire, never standing still

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that Faustus syred as he lay, and thought there to haue bēne burnēd. Then cryed he out to his spirit Mephystophiles for helpe, promising him he would liue in all this as he had vowed by his hand writing. Herevpon appeared vnto him an vgly deuill, so fearefull and monstrenous to behold, that Faustus durst not looke on him, The deuill said, what wouldest thou haue Faustus? how likest thou thy weddēg? what minde art thou in now? Faustus answered, he had forgot his promise, desiring of him pardon, and he would talke no more of such things. Thou wert best so to doe, and so vanished from him.

After appeared vnto him his Frier Mephystophiles, with a bell in his hand, and spake to Faustus. It is no iesting with vs, hold thou that which thou hast vowed, and we will performe as we haue promised, and more then that, thou shalt haue thy hearts desire of what woman soever thou wilt, be she aliuē or dead, and so long as thou wilt thou shalt kepe her by theē.

These words pleased Faustus wonderfull well, and repented himselfe that he was so foolish to wish himselfe married, that might haue any woman in the whole Cittie brought to him at his command: the which he practised and persuered in a long time.

Questions put forth by Doctor *Faustus* vnto his spirit

Mephystophiles. Chap. 10.

Doctor Faustus living in all manner of pleasure that his heart could desire, continuing in his amorous drifts, his delicate fare, and costly apparel, called on a tyme his Mephystophiles to him, who being come, brought with him a booke in his hand of all manner of deuillish and enchanted Arts, the which he gave Faustus, saying, hold my Faustus wōrke now thy hearts desire: The copy of this enchanting booke was afterwards found by his seruant Christopher Wagner. Well (quoth Faustus to his spirit) I haue called thee to know what thou canst doe if I haue neede of thy helpe. Then answered Mephystophiles and said, my Lord Faustus, I am a flying spirit, yea so swift as thought can thinke to doe whatsoeuer. Here Faustus said, but how came thy Lord and maister Lucifer to haue so great a fall from heauen? Mephystophiles answered: My Lord Lucifer was a faire Angell, created of God as immortal, and being placed in Seraphins, which are aboue the Cherubins, he would haue presumed vnto the Throne of God, with intent to haue thrust God out of his seate. Upon this presumption the Lord cast him downe head-long, and where before he was an Angell of light, now dwells in darknes, not able to come neare his first place, without

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God send for him to appeare before him, as Raphiel : but vnto the lower degree of Angels, that haue their conuersation with men, he may come, but not vnto the second degree of heauens that is keps by the Arch-Angels, namely Michaell and Gabriel, for these are called Angels of Gods wonders : yet are these farre inferiour places to that from whence my Lord and Maister Lucifer fell : and thus farre Faustus because thou art one of the beloved children of my Lord Lucifer, following and feeding my minde in manner as he did his, I haue shorly resolved thy request, and more I will doe for the at thy pleasure. I thanke the Mephostophiles (quoth Faustus) come let vs now go rest, for it is night : upon this they left their communication.

How Doctor Faustus dreamed that he had scene hell in his sleepe,
and how he questioned with his spirit of matters concerning
hell, with the spirits answere. Chap. 11.

The night following after Faustus communication with Mephostophiles, as concerning the fall of Lucifer, Doctor Faustus dreamed that he had scene part of hell, but in what manner it was, or in what place, he knew not : whereby he was much troubled in minde, and called vnto him Mephostophiles his spirit : saying vnto him, I pray the resolue me in this doubt : what is hell, what substance is it of, in what place stands it, and when was it made ? Mephostophiles answered : Faustus, thou shalt know, that before the fall of my Lord Lucifer there was no hell, but even then was hell ordained : it is no substance, but a confused thing, for I tell the, that before all Elements were made, or the earth scene, the spirit of God moued vpon the waters, and darknes was ouer all : but when God said, Let there be light, it was so at his word, and the light was on Gods right hand, and God praised the light. Judge thou further, God stood in the middle, the darknes was on his left hand, in the which my Lord was bound in Chaines vntill the day of Judgement : in this confused hell, is nought to finde but a sulphurish fire, and stinking mist or fogge : Further, we diuellis know not what substance it is of, but a confused thing : for as a bubble of water lyeth before the winde, so doth hell before the breath of God. Moreover, we diuellis know not how God hath layde the foundation of our hell, nor whereof it is, but to be shorlt Faustus, we know that hell hath neither bottome nor end.

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of Doctor Faustus.

The second question put forth by Doctor *Faustus* to his spirit,
what Kingdomes there are in hell, how many, and what
were the rulers names? Chap. 12.

Faustus spake againe to his spirit, saying: thou speakest of wonderfull thinges. I pray thee now tell me what kingdomes is there in your hell, how many are there, what are they called, and who rules them? the spirit answered him, my Faustus, know that hell is, as thou wouldest thinke with thy selfe an other world, in the which we haue our being vnder the earth, euен to the heauens: within the circumference wherof, are contained seuen kingdomes, namely:

1	Lacus mortis.	6	Gehenna.
2	Stagnum ignis.	7	Herebus.
3	Terra tenebrosa.	8	Barathrum.
4	Tartarus.	9	Six.
5	Terra obliuionis.	10	Acheron.

The which kingdomes are gouerned by ffeue Kings, that is, Lucifer in the Orient, Belzebub in Septentrio, Belial in Meridie, Ascaroth in the Occident, and Phlegeton in the midst of them all: whose rule and dominions haue none end vntill the day of doome. and thus farre Faustus hast thou heard of our rule and Kingdome.

Another question put forth by Doctor *Faustus* to his spirit concerning his Lord Lucifer, with the sorrow that *Faustus* fell afterwards into. Chap. 13.

Doctor Faustus began againe to reason with Mephostophilis, requiring him to tell him in what forme and shape, and in what estimation his Lord Lucifer was when he was in fauour with God: whereupon his spirit required of him thre dayes respite, which Faustus granted. The thre dayes being expired, Mephostophilis gaue him this answere: Faustus, my Lord Lucifer (so called now, for that he was banished out of the cleare light of heauen) was at the first an Angell of God, yea he was so of God ordained, for shape, pompe, authority, worthines, and dwelling, that he farre excelled all the other creatures of God, yea our gold and precious stones: and so illuminated, that hee farre surpassed the brightness of the Sunne, and all other stares, where God placed him on the Cherubins: he had a kingly office, and was alwayes before Gods seate, to the end he might be the more perfect in all his beings: But when he began to be high minded, proude, and so presumptuous, that he woulde usurpe the seate of Gods Maiestie, then was he

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banished out from amoungst the haauenly powers, seperated from their abiding into the maner of a fierie stome, that no water is able to quench but continually burneth vntill the end of the world.

Doctor Faustus when he had heard the words of his spirit, began to consider with himselfe, hauing diuers and sundry opinions in his head: and very pensively, saying nothing vnto his spirit, he went into his chamber, and lay him on his bed, according to the words of Mephophilis, which so pierced his heart, that he fell in sighing and great lamentation, crying out: alas, ah woe is me what haue I done? Euen so shall it come to passe with me: am I not also a creature of Gods making, bearing his owne Image and similitude, into whom he hath breathed the spirit of life and immortality, vnto whom he hath made all things living subiect: but woe is me my haughty minde, proude aspiring stomatke, and filthy flesh, hath brought my soule into perpetuall damnation, yea pride hath abused my vnderstanding, insomuch that I haue forgot my Maker, the spirit of God is departed from me, I haue promised the Deuill my soule: and therefore it is but a folly for me to hope for grace, but it must be euen with me as with Lucifer, thowne into perpetuall burning fire: ah woe is me that euer I was borne. In this perplexity lay this miserable Doctor Faustus, hating quite forgot his faith in Christ, never falling to repentance truly, thereby to attaine the grace and holy spirit of God againe, the which would haue bene able to haue resisted the strong assaults ofathan: for although he had made him a promise, yet he might haue remembred through true repentance, sinnes once come againe into the fauour of God; which faith the faufull firmly hold, knowing they that kill the body are not able to hurt the soule: but he was in all his opinions doulbfull without faith or hope, and so he continued.

Another disputation betwixt Doctor Faustus and his Spirit,
of the power of the Diuell, and his enuie to
mankinde. Chap. 14.

After Doctor Faustus had a while pondred and sorrowed with himselfe, of his wretched estate, he called againe Mephophilis vnto him, commaunding him to tell him the iudgement, rule, power, attempys, tyrranie, and temptation of the diuell, and why he was moued to such kinde of living: whereupon the spirit answered to his question: that thou deuaundest of me will turne thae to no small discontentment, wherefore thou shouldest not haue desired me of such matters, for it toucheth the secrets of our Kingdome, although I cannot deuile to resolute

of Doctor Faustus.

thy request. Therefore know thou Faustus, that so soone as my Lord Lucifer fell from heauen, he became a mortall enemie both to God and man, and hath used (as now he doth) all manner of tyrannie to the destruction of man, as is manifest by diuers examples : one falling sudainly dead, another hangs himselfe, another drownes himselfe, others stab themselves, others unlawfully dispaire and so come to vtter confusion : The first Adam that was made perfect to the similitude of God, was by my L. pollicie, the whole decay of man, yea Faustus in him was the beginning and first tyrannie of my Lord Lucifer to man: the like did he with Caine, the same with the children of Israell, when they worshipped strange Gods, and fell to whoredome with strange women : the like with Saul : so did he by the seauen husbands of her that after was the wife of Tobias : likewise Dagon our fellow brought to destruction 50000. men whereupon the Arke of God was stolne : and Belial made David to number his men, wherevpon were slaine 60000. also he deceived King Salomon that worshipped the Gods of the heathen, and there are such spirits innumerable that can come by men and tempt them, drame them to sinne, and weaken their beliefe : for we rule the hearts of Kings and Princes, stirring them vp to warre and bloodshed : and to this intent doe we spread our selues throughout all the world, as the vtter enemies of God and his Sonne Christ, yea, and all that worship them: and that thou knowest by thy selfe Faustus, how we haue dealt by the: To this said Faustus, then thou didst also beguile me : I did what I could to helpe the forward : for so soone as I saw how thy heart did despise thy degree taken in Divinity, and didst study to search and know the secrets of our kingdome, then did I enter into the, giuing the diuers soule and filthy cogitations, pricking the forward in thine intent, perswading the thou couldst never attaine to thy desire, till thou hadst the helpe of some diuell : and when thou wast delighted in this, then tooke I roote in the, and so firmly, that thou gauest thy selfe to vs both body and soule, which thou canst not denie. Hereat answered Faustus, Thou saist true, I cannot denie it : Ah woe is me most miserable Faustus, how haue I bene deceived: had I not had a desire to know so much, I had not bene in this case: for haing studied the lives of the holy Saints and Prophets, and thereby thought to understand sufficient heauenly matters, I thought my selfe not worthy to be called Doctor Faustus, if I shoulde not also know the secrets of hell, and be associated with the furious Fiends thereof : now therefore must I be rewarded accordingly. Whiche speeches being uttered, Faustus went very sorrowfully away from his Spirit.

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How Doctor Faustus desired againe of his Spirit, to know the secrets
and paines of hell: and whether those damned deuills and their
company might euer come into the fauour and loue

of God againe. Chap. 15.

Doctor Faustus was euer pondering with himselfe, how he might
get loose from so damnable an end as he had giuen himselfe vnto
both of soule and body: but his repentance was like to that of Cain and
Iuda, he thought his sinnes greater then God could forgiue: hereupon
resting his minde, he lookt vp to heauen, but saw nothing therein, for his
heart was so possessed of the deuill, that he could thinke in nought else
but of hell and the paines thereof. Wherefore in all hast he calleth
vnto him his spirit Mephophilus, desiring him to tell him some more
of the secrets of hell, what paines the damned were in, and how they
were tormented: and whether the damned soules might get againe the
fauour of God, and so be released out of their torments, or not: Wherea
upon the Spirit answered, My Faustus, thou maist well leauue to que
stion any more of such matters, for they will but disquiet thy minde, I
pray thee what meanest thou: thinkest thou through these thy fantasies,
te escape vs: No, for if thou shouldest clime vp to heauen, there to hide
thy selfe, yet would I thrust thee downe againe: for thou art mine, and
thou belongeth vnto our society: therefore sweet Faustus, thou wilt repent
this thy foolish demand, except thou be content that I shall tell thee no
thing. Quoth Faustus ragually, I will know or I will not liue, wherea
fore dispatch and tell me: to whom Mephophilus answered, Faustus,
it is no trouble vnto me at all to tell thes, and therefore sith thou forcest
me thereto, I will tell thes things to the terror of thy soule, if thou wilt
abide the hearing. Thou wilt haue me to tell thee of the secrets of hell,
and of the paines thereof: know Faustus that hell hath many figures,
semblances and names, but it cannot be named nor figured in such sort
vnto the living that are damned, as it is to those that are dead, and doe
both see and feele the torments thereof: for hell is said to be deadly, out
of which came nener any to life againe but one, but he is nothing for
thee to reckou upon: hell is blood thirsty, and is neuer satisfied: hell is a
valley into the which the damned soules fall: for so soone as the soule is
out of mans body, it would gladly go to the place from whence it came,
and climeth vp aboue the highest hills even to the heauens, where being
by the Angels of the first Mobil, denied entertainment (in considera
tion of their euill life spent on the earth) they fall into the deepest pit or
valley which hath no bottome, into a perpetuall fire, which shall never

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be quenched : for like as the flint throwne into the water, loseth not his vertue, neither is his fire extinguished, euen so the hellish fire is unquenchable : and euen as the flint stome in the fire burnes red hot, and consumeth not, so likewise the damned soules in our hellish fire are euer burning, but their paine never diminishing. Therefore is hell called the everlasting paine, in which is neither hope nor mercy. So it is called utter darknesse, in which we see neither the light of the Sunne, Mone, nor Starre : and were our darknesse like the darknesse of the night, yet were there hope of mercy, but ours is perpetuall darknesse, cleane except from the face of God. Hell hath also a place within it called Chasma, out of which issueth all manner of thunders, lightnings, with such shriekings, and waylings, that oftentimes the very devils themselves stand in feare thereof : for one while it sendeth forth winds with exceeding snow, haile, and raine, congealing the water into Ice : with the which the damned are frozen, gnash their teeth, howle and cry, and yet cannot dye.

Other whiles, it sendeth forth most horrible hot milles or fogges with flashings flames of fire and Brimstone, wherein the sorrowfull soules of the damned lye broiling in their reiterated tormentes : yea Faustus, hell is called a prison, wherein the damned lie continually bound : it is called Penitie and Extium, death, destruction, hurtfullnesse, mischiefe, a mischance, a pittifull and an euill thing world without end. We haue also with vs in hell a ladder, reaching of exceeding height, as though the toppe of the same would touch the heauens, on whirh the damned ascend to seeke the blessing of God, but through their infidelity, when they are at the very highest degree, they fall downe againe into their former miseries, complayning of the heate of that unquenchable fire : yea sweet Faustus, so much thou understand of hell, the while thou art so desirous to know the secrets of our Kingdome. And marke Faustus, hell is the nurse of death, the heate of fire, the shadow of heauen and earth, the oblivion of all godnesse, the paines unspeakable, the grieses unremoueable, the dwellings of devils, Dragons, Serpents, Adders, Toades, Crocodiles, and all manner of venomous and noysome creatures : the puddle of sinne, the stinking fogge ascending from the Stigian Lake, brimstone, pitch, and all manner of uncleane mettals, the perpetuall and unquenchable fire, the end of whose miseries was never purposed by God : yea, yea, Faustus thou sayest I will, I must, nay I will tell thee the secrets of our kingdome, for thou buyest it dearely, and thou must and shalt be pertaker of our tormentes, that (as the Lord God said) never shall cease : for hell, the womans

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belly, and the earth, are never satisfied: there thou shalt abide horrible torments, trembling, gnashing of teeth, howling, crying, burning, freezing, melting, swimming in a labyrinth of miseries, scalding, smoaking in thine eyes, stinking in thy nose, hoarcenesse of thy speech, deafenesse of thy eares, trembling of thine hands, biting thine owne tongue with paine, thy heart crushed as in a presse, thy bones broken, the deuils tossing firebrands vpon thee, yea thy whole carkasse tossed vpon mucke-foxkes, from one deuill to another, yea Faustus then wilt thou wish for death, and he will slye from thee, thine unspeakable torments shall be euery day augmented more and more, for the greater the sinne, the greater is the punishment: how likest thou this my Faustus? a resolution answerable to thy request.

Lastly, thou wilt haue me tell thee that which belongeth onely to God, which is, if it be possible for the damned to come againe into the fauour of God, or not: why Faustus thou knowest that this is against thy promise, for what shouldest thou desire to know that, hauing alreadie giuen thy soule to the deuill, to haue the pleasure of this world, and to know the secrets of hell: therefore thou art damned, and how canst thou then come againe to the fauour of God? Wherefore I directly answere no: for whomsoeuer God hath forsaken and throwne into hell, must there abide his wrath and indignation in that vnquenchable fire, where is no hope of mercy to be looked for, but abiding in perpetuall pains wold without end: for euен as much as it auaileth thee Faustus, to hope for the fauour of God againe, as Lucifer himselfe, who indeed althoough he and we all haue a hope, yet it is to small auaile, and taketh none effect, for out of that place God will neither heare crying nor sighing: if he doe, thou shalt haue as little remorse, as Diues, Caine, or Iudas had; what helpeth the Emperor, King, Prince, Duke, Earle, Baron, Lord, Knight, Squire, or Gentleman, to cry for mercy being there? Nothing: for if on earth they wold not be tyrants, and selfe-willed, rich with couetousnes, proud with pompe, gluttons, drunckards, whoremongers, backbiters, robbers, murtherers, blasphemers, and such like, then were there some hope to be looked for, therefore my Faustus, as thou commest to hell with these qualities, thou maist say with Caine, My sinnes are greater then can be forgiuen, goe hang thy selfe with Iudas, and lastly, be content to suffer torments with Diues. Wherefore know Faustus that the damned haue neither end nor time appointed in the which they may hope to be released, for if there were any such hope, that they by throwing one drop of water out of the Sea in a day vntill it were dry, or if there were an heape of Sand as high as from the earth

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to the heauens, that a bird carrying away but one corne in a day, at the end of this so long labour, that yet they might hope at the last God would haue mercy on them, they would be comforted: but now there is no hope that God once thinks upon them, or that their howlings shall euer be heard, yea so vnpossible it is for the to hide thy selfe from God, as vnpossible for thee to remoue the Mountaines, or to empty the See, or to tell the drops of raine that haue fallen from heauen, vntill this day, or to tell what there is most in the world: yea, and for a Camell to goe thorough the eye of a needle, euen so vnpossible it is for thee Faustus and the rest of the damned, to come againe into the fauour of God: and thus Faustus hast thou heard my last sentance, and I pray thee how doulth thou like it? But know this, that I counsell thee to let me be vnrelested hereafter with such disputationes, or else I will bere thee every limbe, to thy small contentment. Doctor Faustus departed from his spirit very pensive and sorrowfull, laying him on his bed altogether doubtfull of the grace and fauour of God, wherefore he fell into fantasticall cogitations: faine he would haue had his soule at liberty againe, but the devill had so blinded him, and taken such depe roote in his heart, that he could never thinke to craue Gods mercy, or if by chance he had any god motion, straight wayes the devill would thruw in a faire Lady into his chamber, which fell to kissing and dalliance with him, through which meanes, he threw his godly motion in the winde, going forward still in his wicked practises, to the vtter ruine both of his body and soule.

Another question put forth by Doctor Faustus to his Spirit
Mephostophiles of his owne estate. Chap 61.

Doctor Faustus being yet desirous to heare more strange things, called his spirit vnto him, saying: My Mephostophiles, I haue yet another sute vnto thee, which I pray thee denie me not to resolute me of: Faustus (qd the spirit) I am loath to reason with thee any further, for thou art never satisfied in thy minde but alwayes bringest me a new: Yet I pray thee this once (qd Faustus) doe me so much fauour, as to tell me the truth in this matter, and hereafter I will be no more so earnest with thee: the spirit was altogether against it, but yet once more he would abide him: well (said the spirit to Faustus) what demandest thou of me: Faustus said, I would gladly know of thee, if thou wert a man in manner and forme as I am, what wouldest thou doe to please both God and man: whereat the spirit smiled, saying: My Faustus, if I were a man as thou art, and that God had adorne me with those gifts of nature, as thou once hadst, euen so long as the breath of God were by,

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and within me, would I humble my selfe unto his Maiestie, endeavouring in all that I could to kepe his commandements, praise him and gloriſe him, that I might continue in his fauour, so were I ſure to enjoy the eternall ioy and felicity of his kingdome : Faſtus ſaid, but that I haue not done, No, thou ſaſt true (qd Mephophilis) thou haſt not done it, but thou haſt denied the Lord thy maker, which gaue thee the breath of life, ſpeach, hearing, ſight, and all other thy reasonable ſences, that thou mighteſt underſtand his will and pleasure, to liue to the glory and honour of his name, and to the aduantment of thy body and ſoule : him I ſay being thy maker haſt thou denied and defied, yea, wickedly thou haſt applied that exceilent gift of thy underſtanding, and giuen thy ſoule to the devill : therefore giue none the blame but thine owne ſelfe will, thy proud and aspicing minde, which haſt brought theſe into the wrath of God and vtter damnation. This is moſt true (qd Faſtus) but tell me Mephophilis, wouldſt thou be in my caſe as I am now : yea ſaid the ſpirit (and with that ſeſcht a great ſigh) for yet would I ſo humble my ſelfe that I would winne the fauour of God, Then (ſaid Doctor Faſtus) it were time enough for me, if I amendeſt. True (ſaid Mephophilis) if it were not for thy great ſiſnes, which are ſo odious and detestable in the ſight of God that it is too late for theſe, for the wrath of God reſteſt upon theſe. Leaue off (quoth Faſtus) and tell me my queſtion to my greater comfort.

Here followeth the ſecond part of Doctor Faſtus his life,
and praſiſes vntill his end. Chap. 17.

Doctor Faſtus haſing receiued deniall of his ſpirit, to be reſolued any more in ſuch like queſtions propounded : for got all god workeſ, and ſell to be a Kalender-maſter by the helpe of his ſpirit, and alſo in ſhort time to be a god Astronomer or Astrologian : he haſt learned ſo perfectly of his ſpirit the course of the Sun, Moone, and ſtars, that he haſt the moſt famous name of all the Mathematiques that liued in his time, as may well appeare by his workeſ dedicated vnto ſundry Dukes and Lords : for he diſ did nothing without the aduice of his ſpirit, which learned him to preſage of matterſ to come, which haue come to paſſe ſince his death. The like praife wonne he with his Kalenders and Almanacks making, for when he preſaged of any thing, operation, and alteraſions of the weather or Elementis : as wiſe, raine, foggs, ſnow, haile, moyst, dry, warme, colde, thunder, lightning, it fell ſo duly out as if an Angell of heauen had fore-warneſ it. He diſ did not, like the vnskilfull Astronomers of our time, that ſet in Winter, colde, moyst, ayrie, frosty :

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frosty: and in the Dog-dayes, hot, dry, thunder, fire, and such like; but he set in all his workes, day and houre wher, where, and how it should happen. If any wonderfull thing were at hand, as mortallity, famine, plague, or warres, he would set the time and place, in true and iust order, when it should come to passe.

A question put forth by Doctor *Faustus* to his Spirit, concerning Astronomy. Chap. 18.

Now Faustus falling to practise and making his Prognostications; he was doubtfull in many points: wherefore he called unto him Mcphostphiles his Spirit, saying: I finde the ground of this science very difficult to attaine unto: for when that I conferre Astro nomia, and Astrologia, as the Mathematicians, and ancient Writers haue left in me memory, I finde them to varie, and very much to disagree: wherefore I pray thee to teach me the truth in this matter: to whom his spirit answered, Faustus, thou shalt know, that the practicioners or speculators, or at least the first inuentors of this Arts, haue done nothing of themselves certaine, whereupon thou maist attaine to the true prognosticating or presaging of things concerning the heauens: or of the influence of the planets: for if by chance some one Mathematician or Astronomer hath left behind him any thing worthy of memory, they haue so blinded it with Enigmatical words, blinde Characters, and such obscure figures; that it is impossible for an earthly man to attaine to the knowledge thereof, without the ayde of some spirit, or else the speciall gift of God, for such are the hidden works of God from men, yet doe we spirits that sive and slete all Elements, know such, and there is nothing to be done, or by the heauens pretended, but we know it, except onely the day of DOME. Wherefore Faustus learne of me, I will teach thee the course & recourse of the Sunne, and the cause of winter and summer, the exaltation and declination of the Sunne, and Ecclipses of the Moone, the distance and heighth of the Poles, and every fixed Starre, the nature and operation of the Elements, fire, ayre, water, and earth, and all that is contained in them, yea herein there is nothing hidden from me, but only the filthy essence which once thou hadst Faustus at liberty, but now Faustus thou hast lost it past recovery: wherefore leauing that which will not be againe had, learne now of me to make thunder, lightning, haile, snow and raine, the cloudes to rent, the earth and craggy rocks to shake and split in sunder: the Seas to swell and roze, and ouer-runne their marks: knowest thou not that the deeper the Sun shineth the hotter he pierceth: so the more thy Art is famous whilst thou art here, the greater

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Shall be thy name when thou art gone. Knowest not thou that the earth is frozen, cold and dry: the water running, cold, and moist, the ayre flying, hot and moist: the fire consuming hot and dry? Yea Faustus, so must thy heart be inflamed like the fire to mount on high: learne Faustus to flie like my selfe, as swift as thought from one kingdome to another, to sit at Princes tables, to eate their daintiest fare, to haue thy pleasure of their Ladies, wiues and concubines, to vse all their iewels and costly robes as things belonging unto the, and not unto them: learne of me Faustus to runne through walles, dores, and gates of stone and yron, to crepe into the earth like a Worme: to swim in the water like a fish, to flie in the ayre like a Bird, and to live and nourish thy selfe in the fire like a Salamander, so shalt thou be famous, renowned, farre spoken of, and extolled for thy skill, going on kniues not hurting thy feete, carrying fire in thy bosome and not burning thy shirt, seeing through the heauens as through a Chrissall, wherein is placed the planets, with all the rest of the presaging Comets, the whole circuit of the world from the East to the West, North and South: there shalt thou know Faustus wherefore the fiery Sphere aboue, and the signes of the Zodiac doth not burne and consume the whole face of the earth, being hindered by placing the two moist elements between them, the ayre cloudes and the wauering waues of water; yea Faustus, I will learne thee the secrets of nature, what the cause is that the Sunne in Summer being at the highest, giueth all his heate downewards on the earth: and being Winter at the lowest, giueth all his heate upward into the Heauens, that the snow should be of so great vertue as the honey, and the Lady Saturnia in Occulto, more hotter then the Sunne in Manifesto. Come on my Faustus, I will make thee as perfect in these things as my selfe, I will learne thee to goe inuisible, to finde out the Mines of gold and siluer: the sodines of precious stones, as the Carbuncle, the Diamond, Saphir, Emerald, Ruby, Topas, Iacint, Granat, Jaspis, Amachist: vse all these at thy pleasure, take thy hearts desire, thy time Faustus weareth away, then why wilt thou not take thy pleasure of the world? Come vp we will goe unto Kings at their owne Courts, and at their most sumptuous banquets be their guests; if willingly they invite vs not then perforce we will serue our owne turne with their best meate, and daintiest wine: Agreed quoth Faustus, but let me pause a while upon this thou hast even now declared unto me.

of Doctor Faustus.

How Doctor *Faustus* fell into dispaire with himselfe, for hauing put forth a question vnto his spirit, they fell at variance, where-
upon the rōe of devills appeared vnto him, threat-

ning him sharply. Chap. 19.

Doctor Faustus resolued with himselfe the sp̄ches of his spirit, he became so wofull and sorrowfull in his cogitations, that he thought himselfe already syng in the hotest flames of hell: and lying in this muse, suddenly there appeared vnto him his spirit, demaunding what thing so grieved and troubled his conscience? Whereat Doctor Faustus gaue no answere: yet the spirit very earnestly lay vpon him to know the cause, and if it were possible, he would finde remedie for his griefe, and ease him of his sorowes. To whom Faustus answered, I haue taken thee vnto me as a seruant to doe me service, and thy service will be very deare vnto me: yet I cannot haue any diligence of thee further then thou list thy selfe, neither doest thou in any thing as it be commeth thee. The spirit replied. My Faustus, thou knowest that I was never against thy commandements as yet, but ready to serue and resolute thy questions, although I am not bound vnto thee in such respects as concerne the hurt of our Kingdome, yet was I alwayes willing to answere thee and so am still: therefore my Faustus say on boldly, what is thy will and pleasure? At which words the spirit stole away the heart of Faustus, who spake in this sort, Mephophilis, tell me how and after what sort God made the world, and all the creatures in them, and why man was made after the Image of God? The spirit hearing this: answered, Faustu, thou knowest that all this is in vaine for the to aske, I know that thou art sorrie for that thou hast done, but it availeth thee not, for I will teare thee in a thousand pieces if thou change not thine opinions, and hereat he vanished away. Whereat Faustus all sorrowfull for that he had put forth such a question, fell to weeping and to howling bitterly, not for his sinnes towards God, but that the devill was departed from him so sodainly and in such a rage. And being in this perplexity, he was suddenly taken in such an extreame colde, as if he shoulde haue frozen in the place where he sate, in which the greatest devill in hell appeared vnto him, with certaine of his hideous and infernall company in most vgliest shapes, that it was vnpossible to thinke vpon, and trauersing the chamber round about where Faustus sate, Faustus thought to himselfe, now are they come for me though my time be not come, and that because I haue asked such questions of my seruant Mephophilis: at whose cogitations the chiefeſt devill which was the

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Lord, unto whom he gaue his soule, that was Lucifer, spake in this sorte:
Faustus, I haue seuen thy thoughts, which are not as thou hast vowed
unto me, by the deuice of this Letter, and shewed him the Obligation
which he had written with his owne bloud, wherefore I am come to vi-
site the, and to shew the some of our hellish pastimes, in hope that will
draw and conuincethe thy minde a little more stedfast unto vs. Content
quoth Faustus, goe too, let me see what pastime you can make. At which
words the great deuill in his likenesse late him downe by Faustus, com-
manding the rest of the devils to appere in their forme, as if they were
in hell: First entered Belial in forme of a Beare with curled blacke haire
to the ground, his eates standing upright: within the eare was as red
as bloud, out of which issued flames of fire, his teeth were at least a foote
long, & as white as snow, with a taile thre elles long (at y least) hauing
two wings one behinde each arme, and thus one after another they ap-
peared to Faustus in forme as they were in hell: Lucifer himselfe late in
manner of a man all hairy, but of a browne colour like a Squirell cur-
led, and his taile turning upward on his backe as the Squirrels use, I
think he could crack Nuts too like a Squirell. After him came Be-ze-
bub in curled haire of a horse-flesh colour, his head like the head of a
Bull, with a mighty paire of hornes, and two long eares downe to the
ground, and two wings one his back with pricking things like thornes:
out of his wings issued flames of fire, his taile was like a Cowes.
Then came Aitoroth in forme of a Woorne going upright on his
taile, and had no feete, but a taile like a Sow-worme: vnder his chaps
grew two short hands, and his backe was cole-blacke, his belly thick in
the middle, yellow like golde, hauing many bristles on his backe like a
Hedge-hog. After him came Cahnagosta, being white and gray mixed,
exceeding curled and hairy, he had a head like the head of an Asse, and a
taile like a Cat, and clawes like an Dre, lacking nothing of an ell broad.
Then came Anobis, this deuill had a head like a dogge, white and black
haire in shape like a Hogge, sauing that he had but two feete, one vnder
his throat, the other at his taile, he was fourre elles long, with hanging
eares like a blood-hound. After him came Dicnican, he was a short
threese, in forme of a Pheasant, with shining feathers, and fourre feete, his
necke was greene, his body red, and his feete blacke. The last was cal-
led Brachus, with fourre short feete like a Hedge-hogge, yellow and
grane, the upper side of his body was browne, and the belly like blew
flames of fire: the taile red like the taile of a Monkey. The rest of the
devils were in forme of unsensible beastes, as Swine, Harts, Beares,
Wolkes, Apes, Buffes, Goates, Antlops, Elephants, Dragons, Hoz-
ses.

of Doctor Faustus

ses, Asses, Lyons, Cats, Snakes, Toades, and all manner of ugly odious Serpents and wormes: yet came in such sort, that every one at his entry into the Hall, made their reverence unto Lucifer and so toke their places, standing in orders as they came, untill they had filled the whole Hall, wherewith sodainly fell a most horrible thunder-clap, that the house shooke as though it would haue fallen to the ground, vpon which every monster had a Muck-forke in his hand, holding them towards Faustus as though they would haue runne at tilt at him: which when Faustus perceiued, he thought vpon the words of Mephastophilis, when he told him how the soules in hell were tormented being cast from devil to devil upon Muck-forkes, he thought verily to haue been tormented there of them in like sort. But Lucifer perceiving his thought, spake to him; My Faustus how likell thou this crew of nissis? quoth Faustus why came not you in another manner of shape? Lucifer replied, we can not change our hellish forme, we haue shewed our selues here, as we are there: yet can we blind men eyes in such sort, that when we will, we repaire vnto them, as if we were men or Angels of ligh, although our dwelling be in darknesse. Then said Faustus, I like not so many of you together, whereupon Lucifer commanded them to depart, except seauen of the principall, forthwith they presently vanished, which Faustus perceiving, he was somewhat comforted, and spake to Lucifer, where is my servant Mephastophilis? let me see if he can doe the like, wherevpon came a fierce Dragon flying, and spitting fire round about the house, and comming towards Lucifer, made reverence, and then changed himselfe to the forme of a Feier, saying Faustus what wilt thou? Faustus said, I will that thou teach me to transfore me my selfe in like sort as thou and the rest haue done: then Lucifer put forth his paw and gaue Faustus a booke, saying, hold, doe what thou wilt, which he looked vpon, straightwayes changed himselfe into a Dogge, then into a Worme, then into a Dragon, and finding this for his purpose, it liked him well. Quoth he to Lucifer, and how commeth it that so many filthy formes are in the world? Lucifer answered, they are ordained of God as plagues vnto men, and so shall thou be plagued (quoth he) wherevpon came Scorpions, Waspes, Crabs, Bees and Gnats, which fell to stinging and biting him, and all the whole house was filled with a most horrible stinking fogge, insomuch that Faustus saw nothing, but stille was tormented: wherefore he cryed for helpe, saying, Mephastophilis my faythfull servant where art thou? helpe, helpe I pray thee: hereat the spirit answering nothing, but Lucifer himselfe said, ho, ho, ho Faustus how likell thou the creation of the world? and incontentment it was about

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cleare againe, and the devils and all the filthy cattell were banished, onely Faustus was left alone, seeing nothing, but hearing the sweetest musicke that euer he heard before, at which he was so rauished with delight, that he forgot his feares he was in before, and it repented him that he had sene no more of their pastime.

How Doctor *Faustus* desired to see hell, and of the manner
how he was vsed therein. Chap. 10.

Doctor Faustus bethinking how his time went away, and how he had spent eight yeares thereof, he ment to spend the rest to his better contentment, intending quite to forget any such motions as might offend the devill any more: wherefore on a time he called his Spirit Mephystophilis, and said vnto him, bring thou hither vnto me thy Lord Lucifer or Belial he brought him (notwithstanding) one that was called Belzebub, the which asked Faustus his pleasure: Quoth Faustus, I would know of thee if I may see hell and take a view thereof: That thou shalt sayd the devill, and at midnight I will fetch thee. Well, night being come, Doctor Faustus awayted very diligently for the conuening of the devill to fetch him, and thinking that he tarried all too long, he went to the window, where he pulled open a cagement, and looking into the Element, he saw a cloude in the North, more blacke, darker and obscure, then all the rest of the skie, from whence the winde blew most horrible right into Faustus his chamber, and filled the whole house with smoake, that Faustus was almost smothered: hereat fell an exceeding thunder-clap, and withall came a great rugged blacke Weare all curled, and vpon his backe a chaire of beaten gold, and spake to Faustus, saying sit vp and away with me: and Doctor Faustus, that had so long abode the smoake, wist rather to be in hell then there, got on the devill, and so they went together. But marke how the devill blinded him, and made him belieue they carried him into hell, for he carried him into the ayre, where Faustus fell into a sound sleepe, as if he had sate in a warme water or bath: at last they came to a place which burneth continually with flashing flames of fire and brimstone: where out issued an exceeding mighty clap of thunder, with so horrible a noise, that Faustus awaked: but the devill went forth on his way, and carried Faustus therein, yea notwithstanding howsoeuer it burnt, Doctor Faustus felt no more heat, then as it were the glumps of the Sun in May, there heard he all manner of musicke to welcome him, but saw none playing on them, it pleased him well but he durst not aske, for he was forbidden it before. To moete the devill and the guest that came with him, came thre other ugly devils

devils, the which ranne backe againe before the Beare, to make the way, against whom there came running an exceeding great Hart which would haue thrust Faustus out of his chaire, but being defended by the other three devils, the Hart was put to the repulse: thence going on their way Faustus looked, and behold, there was nothing but Snakes and all manner of venomous beasts about him, which were exceeding great, unto the which Snakes came many Storkes and swallowed vp all the whole multitude of Snakes, that they left not one: which when Faustus saw, he meruailed greatly, but proceding further on their hellish voyage, there came forth of an hollow cliffe an exceeding great flying Bull, the which with such a force hit Faustus his chaire with his head and hornes, that he turned Faustus and his beare ouer and ouer, so that the Beare vanished away, whereat Faustus began to cry, oh, woe is me that euer I came here: for he thought their to haue bene beguiled of the deuill, and to make his end before his time appointed or conditioned of the deuill, but shortly after came to him a monstros Ape, bidding Faustus to be of good cheere, and said, get vpon me: all the fire in hell seemed to Faustus to haue bene put out, wherevpon followed a monstros thicke fogge, that he saw nothing, but shortly it seemed to him to ware cleare, where he saw two great Dragons fastned vnto a Waggon, into the which the Ape ascended and set Faustus therein, forth flew the Dragons into an exceeding darke cloud, where Faustus saw neither Dragon nor Chariot wherein he sate, and such were the cries of tormented soules, with mighty thunder claps, and flashings lightnings about his ears, that poore Faustus shooke for fears. Upon this came they to a water, stinking and filthy, thicke like muddle, into the which ranne the Dragon, sinking vnder with Waggon and all, but Faustus felt no water, but as it were a small mist, sauing that the waues beate so sore vpon him, that he saw nothing vnder and ouer him but onely water, in the which he lost his Dragons, Ape, and Waggon: and sinking yet deeper and deeper, hee came at last as it were vpon a high Rocke, where the waters parted and lef him thereon: but when the water was gone, it seemed to him he shold there haue ended his life, for he saw no way but death: the Rocke was as high from the bottome as heaven is from the earth, there sate he, seeing no man, and hearing any man, and looked euer vp on the Rocke: at length he saw a little hole, out of the which issued fire: thought he, how shall I now doe? I am forsaken of the devils, and they that brought me hither, here must I either fall to the bottome, or burne in the fire, or sit in dispaire: with that in his madnes he gaue a skip into the fiery hole, saying: holde thou infernall hags, take here this sacri-

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lice as my last end, that which I justly haue deserued : vpon this he was entred, and finding himselfe as yet unburned or touched of that fire, he was the better appaid, but thers was so gre at a noyse, as he never heard the like before, it passed all the thunder that euer he had heard, and comming downe further to the bottome of the Rocke, he saw a fire, wherein were many worthy and noble personager, as Emperors, Kings, Dukes, and Lords, and many thousands more of tormented soules, at the edge of which fire ran a most pleasant, cleare, and cold wa- ter to behold, into the which many tormented soules sprang out of the fire to coole themselves, but being so fræzing colde, they were constrained to returne againe into the fire, and thus wearied themselves, and spent their endlesse torments out of one labyrinth into another, one while in heate, another while in colde: but Faustus standing here all this while gazing on them that were thus tormented; he saw one leaping out of the fire & scriching horribly, whom he thought to haue known, wherefore he would faine haue spoken vnto him, but remembryng that he was forbidden, he restrained speaking. Then this deuill that brought him in, came to him again in likenes of a Beare, with the chaire on his back, and bad him sit vp for it is time to depart : so Faustus got vp, and the deuill carried him out into the ayre, where he had so swæt musick that he fell a sleepe by the way. His boy Christopher being all this while at home, and missing his maister so long, thought his maister would haue tarryed and dwelt with the deuill for euer : but whilste his boy was in these cogitations, his maister came home, for the deuill brought him home fast a sleepe as he late in the chaire, and threw him on his bed, where (being thus left of the deuill) he lay vntill day. When he awaked, he was amazed, like a man that had beene in a darke dongeon : musing with himselfe if it were true or false that he had seene Hell, or whe- ther he was blinded or not, but he rather perswaded himselfe he had been there then otherwise, because he had seene such wonderfull things : wherefore he most carefully tooke pen and inke, and wrote those things in order as he had seene : which writing was afterwards found by his boy in his study : which afterwards was published to the whole City of Wittenberg in print, for example to all Chzistians.

How

of Doctor Faustus.

How Doctor *Faustus* was carried through the ayre vp to the heauen to see the whole world, and how the Skie and Planets ruled after the which he wrot a letter to his friend of the same to Liptzg, and how he went about the world in eight dayes.

Chap. 21.

This Letter was found by a free man and Citizen of Wittenberg, written with his owne hand & sent to his friend at Liptzg a Physitian, named Ioue Victory; the contents of which were as followeth: Amongst other things, (my louing friend and brother) I remember yet the former friendship had together, when we were schoole fellowes and Students in the Universitie at Witzenberg, whereas you first studied Physick, Astronomie, Astrologie, Geomtry, and Cosmographie, I to the contrary (you know) studied Diuinity, notwithstanding now in any of your owne studies I am seene (I am perswaded) further then your selfe: for sithence I began I haue neuer erred, for (might I speake it without affecting my owne prayse) my Kalenders, & other practises haue not onely the commendations of the common sort, but also of the chieffest Lords and Nobles of this our Dutch Nation, because (which is chiefly to be noted) I wryte and presage of matters to come, which all accord & fall out so right, as if they had bin already seene before. And for that (my beloued Victory) you wryte to know my voyage which I made unto the heauens, the which (as you certifie me you haue had some suspition of) although you partly perswaded your selfe, that it is a thing vnpossible, no matter for that, it is as it is, and let it be as it will, once it is done in such manner as now according unto your request I give you here to understand.

I being ones laide on my bed, and could not slepe for thinking on my Kalender and practise, I meruailed with my selfe how it were possible that the Firmament should be knowne and so largely written of men, or whether they wryte true or false, by their owne opinions, or suppositiones, or by due obseruations and true course of the heauens. Behold, I thought my house would haue bene blowne downe, so that all my dores and chelss flew open, whereat I was not a little astonished, for withall I heard a groaning voyce, which said, get vp, the desire of thy heart, minde, and thought thou shalt see, at the which I answered, what my heart desreth, that would I faine see, and to make profe, if I shall see I will away with thee. Why then (quoth he) looke out at thy window, there cometh a messenger for thee, that did I, and behold there stod a Waggon, with two Dragons before it, to draw the same, and all the Waggon was of a light burning fire, and for that the Moone shone,

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I was the willinger at that time to depart, but the boyce spake againe, sit vp and let vs away: I will (said I) goe with the, but vpon this con-
dition, that I may aske after all things that I see, heare, or thinke on: the boyce answered, I am content for this time. Hereupon I got me
into the Waggon, so that the Dragons carued me vpright into the ayre.

The Waggon had 4. whelle, the which ratled so, and made such a noyse, as if we had all this while bee running on the stones: and round about vs flew out flames of fire, and the higher that I came, the more the earth seemed to be darkened, so that me thought I came out of a dungeon: and looking downe from heauen, behold Mephilstophiles my Spirit and seruant was behinde me, and when he perceiued that I saw him, he came and sate by me, to whome I said, I pray the Mephilstophiles whether shall I goe now? Let not that trouble thy mind said he, and yet they carried vs higher vp, And now will I tell the (good friend and schole fellow) what things I haue scene and proued, for on the Tuesday went I out, and on Tuesday seauen nights following, I came home againe, that is eight dayes, in which time I slept not, no not one winke came in my eyes: and we went inuisible of any man: and as the day began to appeare, after the first nights tourney, I said to my Spirit Mephilstophiles, I pray the how farre haue we now ridden, I am sure thou knowest: for me thinkes we haue ridden exceeding farre, the world seemeth so little: Mephilstophiles answered me, my Faustus, beleue me that from the place from whence thou camest, unto this place where we are now is already forty seauen leagnes right in height and as the day increased, I looked downe vpon the world. Asia, Europe, and Afrika, I had a sight of: and being so high, quoth I to my Spirit, tell me how these Kinkdomes lye, and what they are called: the which he denied not, saying: see this on our left hand is Hungaria, this is also Piussia on our left hand, and Poland, Muscouia, Tartacelesia, Bohemia, Saxony: and here on our right hand, Spaine, Portugall, France, England, and Scotland: then right on before vs lie the King-
domes of Persia, India, Arabia, the King of Alchar, and the great Chan: now are we come to Wittenberg, and are right ouer the Towne of Weim in Austria, and ere long will be at Constantinople, Tripolie, and Jerusalem, and after will we pierce the frozen Zone, and shortly touch the Horizon, and the zenith of Wittenberg. There looked I on the Ocean Sea, and beheld a great many Ships, and Gallyes ready to the bat-
taile one against another: and thus I spent my tourney: now cast I my eyes here, now there, towards South, North, East, and West, I haue bin in one place where it rained and haled, and in another where

the Sun shone excellent faire, and so I thinke that I saw most things in and about the world, with great admiration, that in one place it rained, and in another haile and snow: one this side, the Sun shone bright, somis hills couered with snow neuer consuming, others were so hot that grasse and trees were burned and consumed therewith. Then looked I vp to the heauens, and behold they went so swift, that I thought they wold haue sprung in thousands. Likewise it was so cleare and so hot, that I could not long gaze into it, it so dimmed my sight: and had not my spirit Mephystophiles couered me as it were with a shadowing cloude, I had beene burnt with the extreame heate thereof: for the ky the which we behold heere when we looke vp from the earth, is so fast and thicke as a wall, cleere and shining bright as Christall, in the which is placed the Sun, which casteth forth his raiers and beames ouer the vniversall wold, to the vttermost confines of the earth. But we thinke that the Sun is very little: no, it is altogether as big as the world: Indeed the body substanciall is but little in compasse, but the raiers or streames that it casteth forth, by reason of the thing wherein it is placed, maketh him to extend and shew himselfe ouer the whole wold: and we thinke that the Sun runneth his course, and that the heauens stand still: no it is the heauens that moue his course, and the Sunne abideth perpetually in his place, he is permanent and fixed in his place, and although we see him beginning to ascend in the Orient or East, at the highest in the Meridian or South, setting in the occident or West, yet is he at y lowest in Septentrion or North, and yet he moueth not. It is the axle of the heauens that moueth the whole firmament, being a Chaos or confused thing, and for that profe, I will shew the example: like as thou seekest a bubble made of water and sope blowne forth of a quill, is in forme of a confused masse or Chaos, and being in this forme, is moued at pleasure of the winde which runneth round about that Chaos and moueth him also round: euen so is the whole firmament or Chaos wherein are placed the Sun, and the rest of the planets turned and carryed at the pleasure of the spirit of God, which is winde: Bea Christian Reader, to the glory of God, and to the profit of thy soule, I will open unto thee diuine opinion, touching the rule of this confused Chaos, farre more then my rude Germane Author, being possessed with the devill, was able to vtter, and to proue some of my sentences before to be true, looke into Genesis, vnts the workes of God, at the creation of the wold, there shalt thou finde, that the spirit of God moued vpon the wakers, before heauen and earth were made. Marke how he made it, and how by his word every element tooke his place: these were not his workes but his

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words, for all the words he vsed before, he concluded afterwards in one worke, which was in making man: marke reader with patience, for thy soules health, see into all that was done by the worde and worke of God: light and darkenes was, the firmament stod; and there great & and little light in it: the most waters were in one place, the earth was drie, and every element brought forth according to the word of God: now followeth his workes, he made man of his owne Image, how, out of the earth: The earth will shape no Image without water: there was one of the elements. But all this while where was winde? All Elements were at the word of God: Man was made, and in a forme by the worke of God yet moued not that worke, before God breathed the spirit of life into his nostrils, and made him a living soule: Here was the first winde and spirit of God, out of his owne mouth, which we haue likewise from the same seed, which was only planted by God in Adam, which winde, breath or spirit, when he had receiued, he was living and moued on earth, for it was ordained of God for his habitation, but the heauens are the habitation of the Lord: and like as I shewed before of the bubble, or confused Chaos made of water and sope, through the winde and breath of man is turned round, and carayed with every wind, euen so the Firmaments wherein the Sun and the rest of the Planets are fixed, be moued, turned, & carryed, with the winde, breath and spirit of God: for the heauens and Firmaments are moueable as the Chaos, but the Sunne is fixed in the firmament. And further (my good Schole-fellow) I was thus nigh the heauens, where me thought every planet was but as halfe the earth, and vnder the firmament ruled the Spirits in the ayre, and as I came downe, I looked vpon the world and the heauens, and me thought that the earth was inclosed (in comparison) within the firmaments, as the yolke of an Egge within the white, and me thought that the whole length of the earth was not a span long: and the water was as if it had bin twice as broad and as long as the earth: euen thus at the eight dayes end came I home againe, and fell a sleepe, and so I continued sleeping, thre dayes and 3. nights together and the first houre I waked, I fell fresh againe to my Kalender, and haue made them in right ample manner as you know, and to satisfie your request, for that you write vnto me, I haue (in consideration of our old friendship had at the University of Wittenberg) declared vnto you my heauenly voyage, wishing no worse vnto you then vnto my selfe, that is, that your minde were as mine in all respects. Dixi.

Doctor Faustus the Astrologian.

How

of Doctor Faustus.

How Doctor *Faustus* made his Journey through the principall and most famous Lands in the world.

Chap. 22.

Doctor Faustus, having ouer runne fifteene yeares of his appointed time, he tooke vpon him a Journey, with full pretence to see the whole world, and calling his Spirit Mephstophiles vnto him he said: Thou knowest that thou art bound to me vpon conditions, to performe and fulfill my desire in all things, wherefore my pretence is to visit the whole face of the earth visible and inuisible when it pleaseth me, therefore I enioyne and commaund thee to the same. Whereupon Mephstophiles answered, I am ready my Lord at thy command, and forthwith the spirit changed himselfe into the likenesse of a flying horse, saying Faustus sit vp, I am ready. Doctor Faustus softly sate vpon him, and forwards they went: Faustus came through many a Land and Province, as Pauonia, Austria, Germania, Bohemia, Slesia, Saxony, Messeue, Durng, Franckland, Shawblond, Byerlande, Styria, Corinthia, Poland, Litaw, Liesland, Prussia, Denmarke, Musconia, Tartaria, Turkie, Persia, Cathai, Alexandria, Barbatia, Ginney, Peru, the Straightes Magenelanes, India, all about the frozen Zone, and Terra Incognita, Noua, Hispaniola, the Iles of Terzera, Mederi, Saint Michaels, the Canaries, and the Tenorisocie, into Spaine, the Maive land, Portugall, Italie, Campania, the Kingdome of Naples, the Iles of Sicili, Malta maioria, minoria, to the Knights of the Rhodes, Candie, or Creete, Ciprus, Corinthe, Switzerland, France, Freesland, Westphalia, Zeland, Holland, Brabant, and all the 17 Provinces in Netherland, England, Scotland, Ireland, all America, and Island, the out Iles of Scotland, the Orchades, Norway, the Bishopricke of Breame, and so home againe: all these Kingdomes, Provinces and Countries he passed in 25 dayes, in which time he saw very little that delighted his minde: wherefore he tooke little rest at home, and burning in desire to see more at large and to behold the secrets of each Kingdome, he set forwards againe on his journey vpon his swift horse Mephstophiles, and came to Trent, for that he chiesly desired to see this Towne and the monuments thereof: but thers he saw not many wonders, except two faire Pallares that belonged vnto the Bishop, and also a mighty large castle that was built of brick, with 3. walls, and 3. great trenches, so strong that it was impossible for any princes power to win it: then he saw a Church wherin was buried Simeon, and the Bishop Popo: their tombes are of most sumptuous Marble stone, closed and ioyned together with great bars of yron:

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from thence he departed to Paris where he liked well the Academie : and what place or kingdom soever fell to his minde, the same he visited. He came from Paris to Mentz where the riuier of Maine falles into the Rhine, notwithstanding he taried not long there but went into Campania in the kingdome of Neapoll, in which he saw an innumerable sort of Cloisters, Puriess, and Churches, great and high houses of stone, the stretes faire and and large, & straight forth from one end of the towne to the other as a line, and all the pavement of the Citie was of bricke, and the more it rained in the towne the fairer the stretes were: there saw he the tombe of Virgill, and the high way that he cut through the mighty hill of stone in one night, the whole length of an English mile: when he saw the number of Gallies and Argozies that lay there at the Citie head, the winde-mill that stood in the water, the Castle in the water, and the houses aboue the water, where vnder gallies might ride most safely from raine or winde: then he saw the Castle on the hill ouer the towne, and many monuments therein, also the hill called Vesuvius, whereon groweth all the Greekish wine, & most pleasant sweet Oliues. From thence he came to Venice, whereas he wondered not a little, to see a Citie so famously built standing in the Sea, where through every strete the water came in such largenesse, that great shippes and barkes might passe from one streete to another, having yet a way on both sides the water whereon men and horse might passe: He meruailed also how it was possible so much victuall to be found in the towne, and so good cheape, considering that for a whole league, nothing grew neare the same. He wondred not a little at the fairenesse of S. Marks place, and the sumptuous Church standing thereon, called S. Marke, how all the pavement was set with coloured stones, and all the Roode or loft of the Church double gilded ouer. Leauing this, he cam to Padua beholding their manner of their Academie, which is called the mother or nurse of Christendome, there he heard the Doctors, and saw the most monuments in the Towne, entred his name in the Uniuersity of the Germane Nation, and wrote himself Doctor Faustus, the unsatiable spesulator: then saw he the worthest monument in the world for a Church, named S. Anthonies Cloister, which for the pinnacles thereof, and the contriuement of the Church, hath not the like in Christendome. This towne is fenced about with thre mighty walles of stone and earth, betwixt the which runneth goodly ditches of water: twixt every fourte and twenty houres passeth boates betwixt Padua and Venice with passengers, as they doe here betwixt London and Grauesend, and euen so farre they differ in distance: Faustus beheld likewise the counsaille house and

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the Castle with no small wonder. Well, forward he went to Rome, which lay, and doth yet lye on the Riuere Tibris, the which deuideth the Citie into two parts: ouer the Riuere are fore great stone Bridges, and vpon the one Bridge called Ponte S. Angelo, is y Castle of Saint Angelo, wherein are so many great cast Peices, as there are dayes in the yeare, and such Peices as will shote seauen bullets off with one fire: to this Castle commeth a priuy vault from the Church and Pallace of S. Peters, through the which the Pope, (if any danger be) passeth from his Pallace to the Castle for safegard: the Citie hath eleuen gates, and a hill called Vaticinium, wherevpon S. Peters Church is built: In that Church the holy Fathers will heare no confession, without the penitent bring money in his hand. Adioyning to this Church, is the Campo Santo, the which Carolus Magnus built: where every day thirteene Pilgrimes haue their dinners serued of the best: that is to say, Christ and his twelue Apostles. Hard by this he visited the Churchyard of Saint Peters, where he saw the Pyramides that Iulius Cæsar brought forth of Africa: it stood in Faustus his time leaning against the Church wall of Saint Peters, but now Pope Sextus hath erected it in the middle of S. Peters Churchyard, it is 24 fathom long, and at the lower end 4 fathom foursesquare, and so forth smaller vpwards: on the top is a Crucifir of beaten Gold, the stone standeth on fours Lyons of brasse. Then he visited the seauen Churches of Rome, that were S. Peters, S. Pauls, S. Sebastians, S. Iohn Lateran, S. Laurence, S. Mary Magdalen, and S. Mary Maiora. Then went hee without the towne, where he saw the Conduites of water that runne leuell through hill and dale, bringing water into the Towne fifteene Italian miles off: other Monuments he saw too many to recite, but amongst the rest he was desireous to see the Popes Court, and his nanner of seruice at his Table, wherefore he and his spirit made themselues inuisible and came to the Popes Court, and priuy chamber, where he was: there saw he many seruants attending on his holines, with many a flattering Sycophant carrying of his meat, and there he marked the Pope and the manner of his seruice, which he seeing to be so vnnmeasurable and sumptuous: Fie (quoth Faustus) why had not the deuill made a Pope of me? Faustus saw there notwithstanding, such as were like to himselfe, proud, stout, wilfull, gluttons, drunckards, whoremongers, breakers of wedlocke, and followers of all manner of vngodly exercises: wherefore he said to his spirit, I thought that I had vaine alone a hog or poch of the devils, but he must vaine with me yet a little longer, for these hogs of Rome are already fatted, and fittid to make his rost meate: the

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devill might doe well to spit them all, and hane them to the fire, and let him summon the Puns to turne the spits: for as none must confess the Pun but the Fryer, so none should turne the rosting Frier but the Pun. Thus continued Faustus thre dayes in the Popes Pallace, and yet had no lust to his meat, but stood still in the Popes chamber, and saw euery thing whatsoeuer it was: on a time the Pope would haue a feaste prepared for the Cardinall of Pauia, and for his first welcome the Cardinall was bidden to dinner: and as he sate at meate, the Pope would euer be blessing and crossing ouer his mouth, Faustus could suffer it no longer, but vp with his fist and smote the Pope on his face, and withall he laughed that the whole house might heare him, yet none of them saw hym nor knew where he was: the Pope perswaded his company that it was a damned soule, commanding Massie presently to be said for his deliuerie out of Purgatory, which was done: the Pope sate still at meat, but when the latter messe came into the Popes bord, D. Faustus laide hands thereon saying, this is mine, and so he tooke both dish and meate and flew vnto the Capitall of Campadolia, calling his spirit vnto him, and said, come let vs be merry for thou must fetch me some wine and the cup that the Pope drinkeſ of, and here vpon monte caual, we will make good cheere in spight of the Pope and all his fat Abby-lubbers. His spirit hearing this, departed towards the Popes chamber, where he found them yet sitting quaffing: wherefore he tooke from before the Pope the faireſt pece of plate or drinking goblet, and a flaggon of wine, and brought it to Faustus: but when the Pope and the rest of his crue percieued they were robbed, and knew not after what ſort, they perswaded themſelues that it was a damned soule that before had vered the Pope ſo, & that smot him on the face, wherefore he ſent commandement through the whole Citiſ of Rome, that they ſhould ſay a Massie in euery Church, and ring all the bels for to lay the walking ſpirit, and to curse hym with bell, booke, and candle, that ſo inuifiblē had miſuſed the Popes holines, with the Cardinall of pauia, and the rest of their company: but Faustus notwithstanding made good cheere with that which he had beguiled the Pope of, and in the middest of the order of S. Barnards bareſtoed Fryers, as they were going on proceſſion through the Market-place, called campa defiore, he let fall his plate, dishes and cup: and with all for a farewell, he made ſuch a thunder-clap and ſorme of raine, as though Heauen and earth ſhould haue met together, and ſo left Rome, and came to Milaine in Italy, neare the Alpes or borders of Switzerlānd, where he prayed much to his ſpirit the pleasures of the place, the City being ſound in ſo braue a plaine, by the which ran moſt pleasant

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riuers on euery side of the same, having besides within the compasse or circuit of seauen miles, seauen small Seas: He saw also therein many faire Pallaces and goodly buildings, the Dukes Wallace, and the mighty strong Castle which is in manner halfe the bignesse of the towne: Moreover, it liked him well to see the Hospital of Saint Maries with diuers other things. He did there nothing worthy of memory, but he departed back againe towards Bologna, and from thence to Florence, where he was well pleased to see the pleasant walke of Marchants, the goodly vaults of the City, for that almost the whole City is vaulted, and the houses theselues are built outwardly, in such sort, that the people goe vnder them as vnder a vault: Then he perused the sumptuous Church in the Dukes Castle, called Nostra Dama, our Ladies Church, in which he saw many Monuments, as a marble doore, most huge to looke vpon: the gates of the Castle are Bell mettel, wherein are grauen the holy Patriarkes, with Christ and his twelue Apostles, and diuers other Histories, out of the olde and new Testament. Then went he to Sena, where he highly praised the Church and Hospital of Santa Maria Formosa, with the goodly buildings, and especially the fairenesse and greatnes of the Cittie & beautifull women. Then came he to Lions in France, where he marked the scituacion of the Cittie, which lay betwene two hills, inuironed with 2. waters: one worthy Monument in the Cittie pleased him well, that was the great Church with the Image therein: he commended the Cittie highly for the great resort that it had vnto it of strangers. From thence he went to Cullin, which lyeth vpon the riuier of Rhine, wherein he saw one of the auncientest Monuments of the world, the which was the Tombe of three Kings, that came by the Angell of God, and their knowledge they had in the starre, to worship Christ: which when Faustus saw he spake in this manner, Ah alas god men how haue you erred, and lost your way: you should haue gons to Palestina and Bethlem in Iudea, how came you hither? D^e belike after your death you were throwne into Mare Mediteraneum, about Tripoli in Syria, and so you fleted out of the straights of Gibalteria, into the Ocean sea, and so into the bay of Portugall, and not finding any rest you were driven amongst the coast of Galicia, Biskay and Francs, and into the narrow Seas, then from thence vnto Mare Germanicum, and so taken vp I thinke about the towne of Dord in Holand, you were brought to Cullin to be buried, or else I thinke you came more easily with a whirl-winde ouer the Alpes, and being throwne into the riuier of Rhine, it conuayed you to this place, where you are kept a Monument. There saw he the Church of S. Ursula, wher remaines a Monument

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of the 1000. Virgins : it pleased him also to see the beauty of the women. Not farre from Cullin lyeth the towne of Ach, where he saw the gorgeous Temple that the Emperour Carolus quartus built of Marble Stone for a remembrance of him, to the end that all his successors should there be crowned. From Cullin and Ach he went to Geneva, a Citie in Savoy, lying nere Switzerland, it is a towne of great trafficke, the Lord thereof is a Bishop, whose wine seller Faustus and his spirit visited, for the loue of his good wine. From thence he went to Strasburg, where he beheld the fairest temple that euer he had seene in his life before, for on every side thereat he might see through, even from the couering of the Minister to the top of the Pinicle, and it is named one of the wonders of the world : wherefore he demanded why it was called Strasburg ? his spirit answered, because it hath so many high wayes comming to it on every side, for Stros in Dutch is a high way, and hereof came the name: yea (said Mephystophiles) the Church which thou so wonderest at, hath more reuenues belonging to it, then the twelue Dukes of Slesia are worth, for there pertaine vnto this Church fiftie five townes, and foure hundred sixty three Villages, besids many houses in the Town. From thence went Faustus to Basil in Switzerland, where the River of Rhine runneth through the Towne, parting the same as the River of Thames doth London : in this towne of Basil he saw many rich monuments, the Towne walled with bricke, and round about it without it goeth a great trench : no Church pleased him but the Jesuites Church, which was sumptuously builded, and set full of Alabaster Pillars : Faustus demanded of his spirit how it tooke the name of Basil : his Spirit made answere and said, that before this City was found, there vsed a Basiliscus a kinde of Serpent, this Serpent killed as many men, women, and children as he tooke a sight of, but there was a Knight that made himselfe a couer of Christall to come ouer his head and so downe to the ground, and being first couered with a black cloath, ouer that he put the christall, and so boldly went to see the Basiliscus, and finding the place where she haunted, he expected her comming, euen before the mouth of her Cave, where standing a while, the Basiliscus came forth, who when she saw her owne venomous shadow in the Christall, she split in a thousand pieces : wherefore the Knight was richly rewarded of the Emperour: after the which the Knight founded this towne, vpon the place where he had slaine the Serpent, and gaue it the name Basil in remembrance of his deede.

From Basil, Faustus went to Costvitz in Sweitz at the head of the Rhine, where it a most sumptuous bridge that goeth ouer the Rhine, euen

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even from the gates of the towne, to the other side of the streme : at the head of the riuier of Rhine, is a small sea, called of the Switzers the blacke sea, twenty thousand paces long, and fifty hundred paces broad. The towne Costuitz tooke the name of this : the Emperour gaue it to a Clowne, for expounding of his Riddle, wherefore the Clowne named the towne Costuitz, that is in English, cost me nothing. From Costuitz he came to Vlm, where he saw the sumptuous Towne-house, built by two and fifty of the auncient Senators of the City, It tooke the name of Vlm, that the whole land there about, are full of Elmes : but Faustus, minding to depart from thence, his spirit said unto him, Faustus, thinke of the Towne as thou wilt, it hath thre Dukedomes belonging to it, the which they haue bought with ready money. From Vlm he came unto Wartzburg, the chiefest Towne in Frankeland, wherein the Bishop altogether keepeth his Court, through the which Towne passeth the riuier of Mayne, that runs into the Rhine : thereabout groweth strong and pleasant wine, the which Faustus well proued : The Castle standeth on a hill, on the north side of the Towne, at the foote whereof runneth the riuier: this towne is full of beggerly Fryers, Puns, priests and Jesuites : for there are fve sorts of begging Fryers, besides thre Cloysters of Punnes : At the foote of the Castle stands a Church, in the which there is an Alter, where are engrauen all the foure Elements and all the orders & degres in Heauen, that any man of vnderstanding whosoever that hath a sight thereof, may say, that it is the Artificialle thing that euer he beheld. From thence he went to Norenberg, whither as he went by the way, his spirit informed him that the towne was named of Claudius Tiberius, the Son of N: to the tyrant. In the towne are two famous Cathedrall Churches, v: one called S. Sabot, the other S: Laurence : in which Church standeth all the Reliques of Carolus magnus, that is to say, his Cloake, his hose and dublet, his S: word and Crown, his S: cepter and his Apple : It hath a very gloriouſ gilden Conduit in the Market place of S. Laurence : in which Conduit is the S: ceape that thrust our Saviour into the ſide, and a pice of the Holy Crosse : The wall is called, The faire wall of Norenberg, and hath 528. Streets, 160. Welles, 4. great and 2. ſmall Clockes, 6. great Gates, and 2. ſmall Dores, 11. ſtone Bridges, 12. ſmall Hilles, 10. faire Market-places, 13. common Hot-houſes, 10. Churches : within the Towne are 30. wheeles of Water-miles : it hath 132. tall Ships, 2. mighty Towne walles of heuen ſtone and earth, with very depe Trenches : the walles haue 180. Towers about them, and 4. faire plat-formes, 10. Apothecaries, 10. Doctors of the Common Law, 14. Doctors

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of Phisicke. From Norenberg he went to Auspurg, where, at the breake of day, he demaunded of his Spirit, wherevpon the Towne tooke his name: This Towne (quoth he) hath had many names, when it was first built, it was called Vindelica: secondly it was called Zizaria the Iron Bridge: lastly, by the Emperour Octauius Augustus, it was called Augusta, and by the corruption of language, the Germans haue named it Auspurg. Now for because that Faustus had bene there before, he departed (without seeing their Monuments) to Rauenspurg, where his Spirit certified him that the City had seauen names: the first, Tyberia: the second, Quadratis; the third, Heaspalis; the fourth Regiopolis; the fift, Lindripolis; the fift, Ratisbona; the last, Ravenspurg. The scituatioun of this City pleased Faustus well, also the strong & sumptuous buildings: by the walles thereof runneth the Riuere Danubia, in Dutch called Donow, into the which, not farre from the compasse of the City, falleth neare hand threescore other small Riuers and fresh waters: Faustus also liked the sumptuous stone Bridge ouer the same water, with the Church standing thereon, the which was founded An. 1115. the name thereof is called S. Remadian: In this towne Faustus went into the Celler of an Inholder, and let out all the Beere and Wine that was in the Celler. After whichfeat, he returned into Ments in Bauaria, a right Princely Towne: the Towne appeared as if it were new, with great streets therein both of bredth and length: from Mem: to Saiburg where the Bishop is alwaies resident: here saw he all the commodities that were possible to be sene, for at the hill, he saw the forme of a Bell made in Christall (a huge thing to looke vpon) that every yeare groweth bigger and bigger, by reason of the fræzing colde. From thence he went to Vienna in Aultria: This Towne is of great Antiquity, that it is not possible to finde the like. In this Towne, said the Spirit, is more wine then water, for all vnder the townes are wels, the which are filled every yeare with wine, and all the water that they haue, runneth by the Towne, that is, the Riuere Danubia. From thence he went into Prague the chiese City in Bohemia: This is divided into thre parts, that is, olde Prague, new Prague, and little Prague. Little Prague is the place where the Emperors court is placed, vpon an exceeding high mountaine, there is a Castle, where are two faire Churches, in the one he found a monument, which might well haue bene a mirror for himselfe, and that was, the Sepulcher of a notable Coniurer, which by his Magicke had so enchanted his Sepulcher, that whosoever set foote thereon, should be sure neuer to dye in their beds. From this castle he came downe and went ouer the Bridge: This Bridge hath 24. Arches, And in the middle

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of the Bridge stands a very faire Monument, being a Crosse builded of stone, and most artificially carued. From thence he came into the old Prague, the which is seperated from the new Prague, with an exceeding deepe ditch, and round about inclosed with a Wall of bricke. Unto this is adioyning the Jewes towne, wherein are thirteene thousand men, women and children, all Jewes. There he viewed the Colledge and the Gardens where all manner of sauage beasts are kept, and from thence he set a compas round about the thre Townes, wherat he wondred greatly, to see so mighty a Citie stand all within the walls. From Prague he flew in the ayre and bethought himselfe what he might doe, or which way to take, so he looked round about, and behold he espied a passing faire Citie which lay not farre from Prague, about some four and twenty miles, and that was Breslaw in Sclesia, in the which when he was entred, it seemed to him that he had bee in Paradise, so neate and cleane was the Streets, and so sumptuous was their buildings. In the Citie he saw not many wonders, except the brasen Virgin that standeth on a bridge ouer the water, and vnder the which standeth a Mill like a powder mill, which virgin is made to doe execution vpon those disobedient towns borne children that be so wilde that their Parents cannot bridle them: which when any such are found with some haynous offence turning to the shame of their parents and kindred, they are brought to kisse this virgin, which openeth her arme, the person then to be executed kisseth her, then doth she close her armes together with such violence, that she crusheth out the breath of the party, breaketh his bulke and so dieth, but being dead, she openeth her armes againe and letteth the party fall into the Mill, where he is stamped in small morsels, which the water carrieth away, so that no part of him is found againe. From Breslaw he went toward Cracona, in the kingdome of Polonia, where he beheld the Academie the which pleased him wondersfull well. In this Citie the King most commonly holdeth his Court at a Castle, in which Castle are many famous Monuments. There is a most sumptuous Church in the same, in which standeth a siluer Altar gilded, and set with rich stones, & ouer it is a conueyance ful of all manner of siluer ornaments belonging to the Mass. In the church hangeth the iaw bones of a huge dragon, that kept the rocke before the Castle was edified theron. It is full of all manner of munition, & hath alwais victual for 3. yeares to serue 2. thousand men. Through the towne runneth a riuer called the Vettual or Wissell, where ouer is a faire wooden bridge. This water divideth the towne & Calmire, in this Calmire dwelleth the Jewes being a small walled Towne by themselves, to the number of 25000. men,

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women and children: within one mile of the towne there is a salt mine where they finde stones of pure salt of 1000. pound, 2000. pound, or more in waight, and that in great quantity. This salt is as blacke as the Newcastle coales when it comes out of the Mines, but being beaten to powder it is as white as snow. The like they haue foure mile from thence at a towne called Buchma. From thence Faustus went to Sandetz, the Captaine thereof was called Don Spiket Iordan: in this towne are many monuments, as the tombe and sepulcher of Christ in as ample manner as that is at Ierusalem, at the proper costs of a Gentleman that went thrice to Ierusalem from that place and returned againe. Not far from that towne is a new towne, wherein is a Hury of the order of D. Dioclesian, into which order may none come except they be Gentlewomen, and well formed, and faire to looke vpon, the which pleased Faustus well, but haing a will to trauaile further, and to see moze wonders, mounting vp towards the east, ouer many lands and prouinces, as in Hungaria, Transiluania, Shede, Ingatz, Sardenia, and so into Constantinople, where the Turkish Emperoz kept his court: this Cittie was surnamed by Constantine the founder thereof, being builded of very faire stone. In the same the great Turke hath thre faire Pallaces, the walles are strong, the pinacles are very huge, and the streets large, but this liked not Faustus that one man might haue so many wiues as he would: the Sea runneth hard by the Cittie, the wall hath 11. gates: Faustus abode there a certaine time to see the manner of the Turkish Emperours seruice at his table, where he saw his royll seruice to be such, that he thought if all the Christian Princes should banquet together, and every one adorne the feast to the vttermost, they were not able to compare with the Turke for his table, and the rest of his Country seruice: Wherefore it so frighted Faustus, that he vowed to be revenged on him, for his pomp he thought was more fit for himselfe, wherefore as the Turke sat at meat Faustus shewed him a little apish play: for round about the priuy chamber he sent forth flashing flames of fire, insomuch that the whole company forsoke their meate and fled, except onely the great Turke himselfe, him Faustus charmed in such sort, that he could neither rise nor fall, neither could any man pull him vp: Whilth this was the Hall so light, as if the Sun had shined in the house, then came Faustus in forme of a Pope to the great Turke, saying, All haile Emperour, now art thou honoured that I so worthily appeare vnto thee as thy Mahomet was wont to doe, hereupon he vanished, and forthwith it thundred, that the whole Wallace shooke: the Turke greatly meruailed what this shoulde be that so vexed him: and was perswaded by his chiefeest

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chiefest counsaillours that it was Mohomet his Prophet which had so appeared vnto them, wherevpon the Turke commanded them to fall downe on their knées, and to gine him thankes for doing them so great honour as to shew himselfe vnto them : but the next day Faustus went into the Castle where he kept his Wives and Concubines, in the which Castle might no man vpon the paine of death come, except those that were appointed by the great Turke to doe them service, and they were all gelded : which when Faustus perceiued, he said vnto his Spirit Mesphostophiles, how likeliest thou this sport : are not these faire Ladies greatly to be pittied that thus consume their youth at the pleasure of one only man ? Why (quoth the spirit) maist not thou in stead of the Emperour embrace his faire Ladies : doe what thy heart desireth herein, and I will ayde thee, and what thou wisthest thou shalt haue it performed : Wherefore Faustus (being before this counsaile apt enough to put such matters in practise) caused a great fogge to be round about the Castle, both within and without, and he himselfe appeared amongst the Ladies in all points as they vised to paint the Mahomet : at which sight the Ladies fell on their knées and worshiped him. Then Faustus tooke the fairest by the hand and led her into a chamber, where after his manner he fell to dalliance, and thus he continued a whole day and a night : and when he had delighted himselfe sufficiently with her he put her away, and made his spirit bring him another, so likewise he kept with her 24. houres play, causing his spirit to fetch him most dainty fare, and so he passed away sixe dayes, hauing each day his pleasure of a sundry Lady, and that of the fairest : all which time the fog was so thicke and so stinking, that they within the house thought that they had boene in hell for the time, and they without wondred thereat, in such sort that they went to their prayers, calling on their God Mahomet, and worshipping of his Image. Wherefore the first day, Faustus exalted himselfe into the ayre like a Pope, in the sight of the great Turke and his people. And he had no sooner departed the Castle but the fog vanished away : whence presently the Turke sent for his Wives and Concubines, demanding of them if they knew the cause why the Castle was beset with a mist so long ? They said that it was the God Mahomet himselfe that caused it, and how he was in the Castle personally full sixe dayes : and for more certainty he hath lyne with sixe of vs sixe nights one after another. The Turke hearing this, fell downe vpon his knées, and gaue Mahomet thankes, desiring him for to forgive him for being offended with his visiting his Castle and Wives those sixe dayes : but the Turke commanded that those whome Mahomet had line by should be most

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carefully looked vnto, perswading himselfe (and so did all the whole people that knew of it) that out of them Mahomet should be raised a mighty generation, but first he demanded of the faire Ladys if Mahomet had not actuall copulation with them according as earthly men haue ? yea my Lord (quoth one) as if you had bene there your selfe you could not haue mended it, for he lay with me stacke naked, kissed and colled vs, and so delighted me, that for my part I wold he came two or thre times a weke to serue me in such sort againe. From whence Faustus went to Alkar, the which before times was called Chairam or Memphis. In this Citie the Egyptian Souldan holdeth his Court. From thence the River Nilus hath his first head and spring, it is the greatest fresh water river that is in the whole woorlde, and alwayes when the Sun is in Cancer it ouerfloweth the whole land of Egypt: Then he returned againe towards the Northeast, and to the Towne of Oten and Sebata in Hungaria. This Oten is the chieffest Citty in Hungaria, and standeth in a fertile soyle, wherein groweth most excellent WINE, and not farre from the Towne there is a Well called Zipzar, the water whereof changeth Iron into Copper : there are mines of Golde and Siluer, and all manner of mettall : we Germanes call this towne Oten, but in the Hungarian speech it is Scatt. In the Towne standeth a very faire Castle and very well fortfified. From thence he went to Austria, and through Slesia into Saxony, vnto the Townes of Magdeburg and Lipzig, and Lubeck, Magdeburg is a Bishoprick : In this Citty is one of the pitchers wherein Christ changed the water into wine at Cana in Galile. At Lipzig nothing pleased Faustus so well as the great Tessel in the Castle made of wood, the which is bound about with 24. yron hoopes, and euery hooke weigheth 200. pound weight : you must goe vpon a ladder 30. steppes high before you can looke into it : hee saw also the new Church yard where it is walled, and standeth vpon a faire plaine, the yard is 200. paces long, and round about the side of the wall, are godly places seperated one from each other to see Sepulchers in, which in the middle of the yard standeth very sumptuous : therein standeth a Pulpit of white worke and Gold. From thence he came to Lubeck and Hamburg, where he made no abode, but away againe to Erford in Duringen, where he visited the Frescold, and from Erford he went home to Wittenberg, when he had seene and visited many a strange place, being from home one yeare and a halfe, in which time he wrought more wonders then are here declared.

of Doctor Faustus

How Faustus had a sight of Paradise. *Act. 1. Scene 1. Chap. 23.*

After this Doctor Faustus set forth againe to visite the Countries of Spaine, Portugall, France, England, Scotland, Denmark, Sweden, Poland, Muscouy, India, Cataia, Africa, Persia, and lastly into Barbenia amongst the blackamoores. And in all his wandring he was desirous to visite the ancient Monuments and mighty Hills : amongst the rest beholding the high hill called the Treno Reife, was desirous to rest upon it: from thence he went into the Isle of Britany, wherein he was greatly delighted to see the faire water, and warme Bathes, the diuers sorts of mettall, with many precious stones, and diuers others commodities, the which Faustus brought thence with him: He was also at the Orchades behind Scotland, where he saw the Tree that bringeth forth fruit, that when it is ripe openeth and falleth into the water, wherin ingendreth a certaine kinde of Fowle and bird: these Islands are in number 23. but ten of them are not habitable, the other thirteene are inhabited. From thence he went to the Hill Caucasus, which is the highest in all that Tropick, it lyeth neere the borders of Scythia: hereon Faustus stood and beheld many Lands and kingdomes, Faustus being on such an high hill, thought to looke ouer all the world, and beyond, for he went to see Paradise, but he durst not commune with his Spirit thereof: and being on the hill of Caucasus, he saw the whole land of India and Scythia, and as he looked towards the East, hee saw a mighty cleere stike of fire comming from heauen vpon the earth, even as it had bin one of the beames of the Sunne, he saw in the water foure mighty waters springing: one had his course towards India, the second towards Egypt, the third and fourth towards Armenia. When he saw these, he would natves know of his spirit what waters they were, and from whence they came: His spirit gaue him gently an answeare, saying: It is Paradise that lyeth so farre in the East, the Garden that God himselfe hath planted with all manner of pleasure, and the fiery stremes that thou seeist, is the walles or fence of the Garden, but y cleere light that thou seeist so farre off, that is the Angell that hath the custody thecof with a fiery sword and although that thou thinkest thy selfe to be hardby, thou hast yet further thither from hence then thou hast ever beeene: the water that thou seeist diuided in foure parts is the water that issueth out of the well in the middle of Paradise, The first is called Ganges or Pillon, the second Gihon, the 3. Tygris, and the 4. Euphrates : also thou seeist that he standeth vnder Libra and Aries, right toward the Zenith, & vpon this fiery wall standeth the Angell Michael with his flaming sword to keepe the tree of life,

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th: which he hath in charge : but the Spirit said to Faustus, neither thou nor I, nor any after vs, yea all men whosoever are denied to visit it, or to come any nearer then we be.

Of a certaine Comet that appeared in Germany, and how Doctor *Faustus* was desircd by certaine friends of his to know the meaning thereof. Chap. 24.

In Germany, ouer the Towne of St. Eizleben was seene a myghtie great Comet, whereat the people wondred : but Doctor Faustus being there, was asked of certaine of his friends his iudgement or opinion in the matter : Whereupon he answered, it falleth out often by the course and change of the Sun & Moone, that the Sun is vnder the earth, and the Moone aboue : but when the Moone draweth neare the change, then is the Sun so strong, that it taketh away the light of the Moone, in such sort that he is as red as bloud, and the contrary, after they haue beeene together, the Moone taketh her light againe from him, and so increasing in light to the full, she will be as red as the Sun was before and changeth herselue into diuers and sundry colours, of the which springeth a prodigious Monster or as you call it a Comet, which is a figure or token appointed of God as a forewarning of his displeasure : as at one time, he sendeth hunger, plague, sword, or such like : being all tokens of his iudgement : the which Comet commeth through the coniunction of the Sunne and Moone begetting a monstre, whose father is the Sunne, and whose mother is the Moone ☽ and ☿.

A question put forth to Doctor *Faustus* concerning the Starres. Chap. 25,

There was a learned man of the towne of Holberstat, named N. W. who invited D. Faustus to his table, but falling into communication before supper was ready, they looked out of a window, and seeing many Starres in the firmament, this man being a Doctor of Physicke and a good Astrologian, said, D. Faustus, I haue invited you as my guest, hoping that you will take it in good part with me, and withall I request you to impart vnto me some of your experiance in the Starres and Planets. And seeing a Starre fall, he said, I pray you Faustus what is the condition, quality or greatest of the Starres in the firmament ? Faustus answered him : My friend and brother, you see that the Starres that fall from Heauen, when they come to the earth they be very small to our thinking as candels, but being fixed in the firmament, there are many as great as this City, some as great as a Province or Dukedom, other

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as great as the whole earth : other some farre greater then the earth : as the length and the breadth of the heauen is greater then the earth twelue times, and from the height of the heauens there is scarce any earth to be seene, yea the planets in the heauens are some so great as this land, some so great as the whole Empire of Rome, some as Turky, yea some as great as the whole world.

How *Faustus* was asked a question concerning the Spirits
that vexe men. Chap. 26,

THAT is most true (saith he to Faustus) concerning the Starrs and Planets : but I pray you, in what kinde or manner doe the spirits use to vexe men so little by day, and so greatly by night? Doctor Faustus answered, because the Spirits are of God forbidden the light, their dwelling is in darkenesse, and the clearer the Sunne shineth the further the spirits haue their abiding from it, but in the night when it is darke, they haue their familiarity and abiding neare vnto vs men. For al- though in the night we see not the Sunne, yet the brightnes thereof so lightneth the first moving of the firmament, as it doth here on earth in the day, by which reason we are able to see the Starrs and Planets in the night : euен so the rayes of the Sun piercing vpwards into the fir- mament, the Spirits abandon the place and so come neare vs on earth, the darkenesse filling our heads with heauy dreames and fond fauncies, with shrieking and crying in many deformed shapes : and sometimes when men goe forth without light, there falleth to them a feare, that their haire standeth on end : so many start in their sleepe, thinking there is a spirit by him , gropeth or faeleth for him, going round about the house in his sleepe, and many such like fancies : and all this is for be- cause in the night the spirits are more familiarly by vs, that we are de- sirous of their company, and so they carry vs, blinding vs, and plaguing vs more then we are able to perceiue.

How Doctor *Faustus* was asked a question concerning the
Staires that fall from heauen. Chap. 27.

Doctor Faustus being demaunded the cause why the stars fell from heauen, he answered that it is but our opinion, for if one star fall, it is the great iudgement of God vpon vs, as a soze-warning of some great thing to come, for when we thinke that a starre falleth, it is but a sparke that issueth from a candle or a flame of fire, for if it were a sub-stantiall thing, we should not so soone loose the sight of them as we doe. And likewise if so be that we see as it were a streame of fire fall from the

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firmament, as it oft hapneth, yet are they no Starres, but as it were a flame of fire vanishing, but the stars are substantiall, therefore are they firme and not falling: if there fall any, it is a signe of some great matter to come as a scourge to a people or Countrey, and then such starres falling, the gates of Heauen are opened, and the cloudes send forth fouds, or other plagues, to the damage of the whole land and people.

How *Faustus* was asked a question concerning Thunder.

Chap. 28

In the moneth of August, there was ouer Wittenberg a myghtie great lightning and thunder, and as D. Faustus was iesting merrily in the market place, with certaine of his friends and companiones being Phy-
gitons, they desired him to tell them the cause of that weather: Faustus answiered: It hath beene commonly seene heretofore, that before a thunder-clap, fell a shower of raine or a gale of winde, for commonly after a winde followeth a raine, and after a raine a thunder-clap, such thynnes come to passe when the fourt windes mete together in the heauens, the ayrie clowdes are by force beaten against the fixed Christall firmament, but when the ayrie clowds met with y firmament, they are congealed, and so strike and rush against the firmament, as great pieces of yce when they met on the water, the each other soundeth in our eares, and that we call Thunder, which indeed is none other then you haue heard.

The third and last of Doctor Faustus his merry Conceites, shewing after what sort he practised Nicromancie in the Courts of great Princes, and lastly of his fearefull and pittifull end.

How the Emperour Carolus Quintus requested of *Faustus* to see some of his cunning, whereunto he agreed. Chap. 29.

The Emperour Charlus the fist of that name, was personally with the rest of his Nobles and Gentlemen at the towne of Inzburck, where he kept his Court, vnto the which also D. Faustus resorted, and being there well knowne of divers Nobles and Gentlemen, he was invited into the court to meat, euuen in the presence of the Emperoz, whom when the Emperoz saw, he looked earnestly on him, thinking him by his looks to be some wonderfull fellow: wherefore he asked one of his Nobles whom he shold be: he answered, that he was called Doctor Faustus. Whereupon the Emperour held his peace vntill he had taken his repast: after which he called vnto him Faustus into his priuie chamber: whither being come, he said vnto him: Faustus I haue heard much of thee, that thou art excellent in the blacke Art, and none like thee, in

mine

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mine Empire, for men say that thou hast a familiar spirit with thee, and that thou canst do what thou list: it is therefore (said the Emperour) my request of thee, that thou let me see a profe of thine experisnce, and I woul unto thee by the honour of my Imperiall Crowne, none euill shall happen unto thee for so doing, Hereupon Doctor Faustus answered his Maiestie, that upon those conditions he was ready in any thing that he could, to doe his highnes commaundement in what seruice he would appoint him. Well, heare then what I say (qd. the Emperour.) Being once solitary in my house, I calld to minde mine elders and ancestors, how it was possible for them to attaine unto so great degré of autho-
rity, yea so high, that we the successors of that line are neuer able to come neare. As for example, the great and mighty monarch of the world Alexander Magnus, was such a Lanterne and spectacle to all his suc-
cessors, as the chronicles makes mention of so great riches, conquering and subduing so many Kingdomes, the which I and those that follow me (I feare) shall neuer be able to attaine unto: wherefore Faustus, my hearty desire is, that thou wouldest vouchsafe to let me see that Alex-
ander and his Paramour, the which was praised to be so faire, and I pray thee shew me them in such sort that I may see their personages, shape gesture and apparel, as they vsed in their life time, and that heere before my face, to the end that I may say I haue my long desire ful-
led, and to praise thee to be a famous man in thine Art and experiance. D. Faustus answered: My most excellent Lord, I am ready to accom-
plish your request in all things, so farre forth as I and my spirit are a-
ble to performe: yet your maiestie shall know, that their dead bodies are not able substantially to be brought before you, but such spirits as haue
seen Alexander and his Paramour aliu, shall appeare unto you in
manner and forme as they both liued in their most flouishing time: and
herewith I hope to please your imperiall Maiestie. Then Faustus went
a little a side to speake to his spirit, but he returned againe presently, say-
ing: now if it please your Maiestie you shall see them, yet vpon this con-
dition that you demaund no question of them, nor speake unto them, which the Emperour agreed unto. Whereupon D. Faustus opened the
privie chamber doore, where presently entred the great and mighty Em-
perour Alexander Magnus, in all thinges to looke vpon as if he had bin
aliue, in proportion a strong thicke set man, of a middle stature, blacke
haire, and that both thicke and curled, head and beard, red cheakes, and
a broad face, with eyes like a Basiliske, hee had a compleat harness bur-
nished and grauen exceeding rich to looke vpon. and so passing towards
the Emperour Carolus, he made low and reverent curtesie: whereat

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the Emperoz Carolus would have stod vp to receive & grēte him with the like reuerence: but Faustus tooke holde of him, and would not permit him to doe it. Shortly after Alexander made humble reuerence and went out againe: and comming to the doore his Paramour met him, she comming in, made the Emperoz likewise reuerence: she was cloathed in blew veluet, wrought and imbroydered with Pearles and Gold, she was also excellent faire, like milke and bloud mired, tall and slender, with a face round as an apple: and thus she passed certaine times vp and downe the house, which the Emperoz marking, said to himselfe: now haue I seene two persons which my heart hath long wished to behold: and sure it cannot otherwise be (said he to himselfe) but that the spirits haue changed themselues into these formes, and haue not deceived me, calling to minde the woman that raised the Prophet Samuell: and for that the Emperoz wold be the more satisfied in the matter, he said, I haue often heard that behind in her necke she had a great wart or wen, wherefore he tooke Faustus by the hand without any words, and went to see if it were also to be seen on her or not, but she perceiving that he came to her, bowed downe her neck, where he saw a great wart, and herevpon she vanished, leauing the Emperoz and the rest well contented.

How D. Faustus in the sight of the Emperour, coniured a paire
of Harts hornes vpon a Knights head that slept out at
a Cazement. Chap. 30.

VVhen Doctor Faustus had accomplished the Emperozs desire in all things as he was requested, he went forth into a Gallery, and leaning ouer a rayle to looke into the priuy Garden, he saw many of the Emperozs courtiers walking and talking together, and casting his eyes now this way, now that way, he espied a Knight leaning out at a window of the great hall, who was fast asleepe (for in those daies it was hot) but the person shall be nameles that slept, for that he was a Knight. Though it was all done to the little disgrace of the Gentleman: it pleased Doctor Faustus (through the helpe of his spirit Mephistophiles) to firme vpon his head as he slept an huge paire of Harts hornes, and as the Knight awaked thinking to pull in his head, he hit his hornes against the glasse that the panes thereof flew about his eares. Thinke here how this good Gentleman was vexed, for he could neither get backward nor forward, which when the Emperoz heard, all the courtiers laught, and came forth to see what was happened. The Emperoz also when he beheld the Knight with so faire a hed, laughed heartily thereat, and was therewithall well pleased: at last Faustus made him quit of his hornes againe, but the Knight perceived not how they came.

How

of Doctor Faustus.

F How the aboue mentioned Knight went about to be reuenged
of Doctor Faustus. Chap. 30.

Doctor Faustus tooke his leaue of the Emperour and the rest of the Courtiers, at whose departure they were sory, giuing him many rewards and guifts : but being a league and a halle from the City, he came into a wood, where he beheld the Knight that he had iesled with at the Court, with others in harness, mounted on faire Palfrayes, and running with full charge towards Faustus, but he seeing their intent, ran towards the bushes, and before he came amongst the bushes he returned againe, running as it were to meete them that chased him, whereupon sodainly all the bushes were turned into horsemen, which also ran to encounter with the Knight and his company : and comming to them, they enclosed the Knight and the rest, and told them that they must pay their ransome before they departed : whereupon the Knight seeing himselfe in such distresse, besought Faustus to be good to them, which he denied not, but let them loose : yet he so charmed them that every one, Knight and other for the space of a whole month did weare a paire of Goates hornes on their browes, and every Palfray a paire of Oxe hornes on his head, and this was their penance appointed by Faustus.

How three young Dukes being together at Wittenberg to behold the
Universitie requested Faustus to helpe them at a wish to the towne,
of Menchen in Bauaria, there to see the Duke of Bauaria
his Sonnes wedding. Chap. 32.

There worthy young Dukes, the which are not here to be named, but being Students all together at the universitie of Wittenberg, met on a time all together, where they fell to reasoning concerning the pompe and brauery that should be at the City of Menchen in Bauaria, at the wedding of the Dukes Sonne, wishing themselues there but one halle heure to see the manner of their iollity : to whom one replied saying to the other two Gentlemen, if it please you to giue me the hearing, I will give you good counsaile that we may see the wedding and be here againe to night, and this is my meaning : let vs send to Doctor Faustus, make him a present of some rare thing, and so open our minds vnto him, desiring him to assist vs in our enterprise, and assure ye he will not deny to fulfill our request : hereupon they all concluded, sent for Faustus, told him their minde, and gaue him a guift, and invited him to a sumptuous banquet, wherewith Faustus was well contented, and promised to furthier their journey to the uttermost : and when the time was come that

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the thre young Gentlemen into his house, commanding them that they should put on their best apparell, and adorne themselves as richly as they could: he tooke off his owne great large cloak, went into the garden that was adioyning vnto his house, and set the thre young Dukes on his cloake, and he himselfe sat in the middest, but he gaue then in charge that in any wise they should not once open their mouthes to speake, or make answere to any man so sone as they were out, not so much as if the Duke of Bauaria or his Sonne should speake to them or offer them curtesie, they should giue no word or answere againe to the which they all agrued. These conditiones being made, Doctor Faustus began to coniure: and on a sudaine arose a mighty winde, heauing vp the cloake, and so carried them away in the ayre, and in due time they came vnto Menchen to the Dukes Court, where being entred into the vtmost Court, the Marshall had espied them, who presently went to the Duke, shew-
ing his grace that all the Lords and Gentlemen were already set at the table, notwithstanding there were newly come thre godly Gentlemen with one seruant, the which stood without in the Court, wherefore the god olde Duke came out vnto them welcomming them, requiring what they were, and whence: but they made no answere at all, whereat the Duke wondred, thinking they were all forre domb: notwithstanding for his honour sake he tooke them into the Court and feasted them. Faustus notwithstanding spake to them: if any thing happen other wise then well when I say sit vp, then fall you all on the cloake, and god enough: well, the water being brought, and that they must wash, one of thz thre had some manners as to desire his freind to wash first: which when Faustus heard, he said, sit vp, and all at once they got on the cloake, but he that spake fell off againe, the other two with Doctor Faustus were againe presently at Wittenberg, but he that remained was taken and laid in prison, wherefore the other two Gentlemen were very sorrowfull for their friend, but Faustus comforted them, promising that on the morrow he should also be at Wittenberg. Now all this while was the Duke taken in great feare, and striken into an exceeding dump, won-
ding with himselfe that his hap was so hard to be left behinde and not the rest: and now being locked and watched with so many keepers, there were also certaine of the guests that fell to reasoning with him to know what he was, and also what the other were that were vanished away: but the poore prisoner thought with himselfe, if I open what they are, then it will be euill also with me, wherefore all this while he gaue no man any answere, so that he was there a whole day and gaue no man a word: wherefore the olde Duke gaue in charge that the next morning they

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they shold racke him vntill he had confessed : which when the young Duke heard he began to sorrow, and to say with himselfe, it may be that to morrow (if Doctor Faustus come not to ayde me) shal I be racked and grieuously tormented, insomuch that I shall be constrained by force to tell more then willingly I would doe : but he comforted himselfe, with hope that his friends would intreat Doctor Faustus about his delurance, as also it came to passe : for before it was day Doctor Faustus was by him, and he coniured them that watched him into such a heauie sleepe, that he with his charmes made open all the lockes in the prison, and there withal brought the young Duke againe in safety to the rest of his fellowes and friends, where they presented Faustus with a sumptuous gift, and so departed one from the other.

How Doctor *Faustus* borrowed money of a Jew, and laid his owne legge to pawn for it. Chap. 33.

It is a common Proverbe in Germany, that although a Couiner haue all things at commandement, the day will come that he shall not be worth a peny : so is it like to fall out with Doctor Faustus, in promising the devill so largely: and as the devill is the authour of lyes, euen so he led Faustus his minde in practising of things to deceiue the people, and blinding them, whering he tooke his whole delight, therein to bring himselfe to riches, yet notwithstanding in the end he was never the richer. And although during foure and twenty yeares of his time that the devill set him, he wanted nothing, yet was he best pleased when he might deceiue any body : for out of the mightiest Potentates courts in all those countries he would send his spirit to fetch away their best cheere : And on a time being in his merriment where he was banqueting with other Students in an Inne, whereunto resorted many Jewes, which when D. Faustus perceiued, he was minded to play some merry iest to deceiue a Jew, desiring one of them to lend him some money for a time, the Jew was content, & lent Faustus threescore dollers for a month, which time being expired, the Jew came for his money and intrest, but Doctor Faustus was never minded to pay the Jew againe : at length the Jew comming home to his house, and calling importunately for his money, Doctor Faustus made him this answer: Jew I haue no money, nor know I how to pay thee, but notwithstanding to the end that thou mayest be contented I will cut off a lymbe of my body, be it arme or legge, and the same thou shalt haue in pawn of thy money, yet with this condition, that when I shal pay thee thy money againe, then thou shalt give me my lymbe. The Jew that was never friend to a Christian, thought with himselfe

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himselfe, this is a fellow right for my purpose, that will lay his lims to
payne for mony, and was therewith very well content : wherefore
Doctor Faustus tooke a Saw, and therewith scimed to cut off his legge
(being notwithstanding nothing so) well, he gaus it to the Jew, yet vp-
on this condition, that when he got mony to pay, the Jew shold deliuer
him his legge, to the end he might set it vp againe. The Jew was with
this matter very well pleased, tooke his legge and departed : and hauing
farre home, he was somewhat weary, and by the way he thus bethought
him : what helpeth me a knaues legge ? if I shauld carry it home it
would stinke, and so infect my house, besides, it is too hard a peice of
worke to set it vp againe, wherefore what an asse was Faustus to lay so
deere a payne to so small a summe of money : and for my part quoth the
Jew to himselfe, this will never profit me any thing, and with these
words he cast the legge away from him into a ditch. All this Doctor
Faustus knew right well, therefore within thre dayes after he sent for
the Jew to make him payment of his 60. dollers : the Jew came, and
Doctor Faustus demanded his payne, there was his mony ready for
him : the Jew answered, the payne was not profitable or necessary for
any thing, and he cast it away : but Faustus threatening, replied, I
will haue my legge againe, or else one of thine for it. The Jew fell to
intreat, promising him to giue him what money he would aske, if he
would not deale straightly with him, wherefore the Jew was constrain-
ned to giue him sixty dollers more to be rid of him, and yet Faustus had
his legge on, for he had but blinded the Jew.

How Doctor *Faustus* deceiued a Horse-courser.

Chap. 34

After the like manner he serued a Horse-couser, at a Fayre called
A Pheiftring, for Faustus through his Coniuring, had got an excellent
faire Horse, whereupon he rid to the Fayre, where he had many Chap-
men that offered him money : lastly, he sold him for forty dollers, wil-
ling him that bought him, that in any wise he shold not ride him ouer
any water, but the Horse-couser meruailed with himselfe that Faustus
had him ride him ouer no water: but (quoth he) I will proue, and soorth-
with he rid him into the Riuere: presently the horse vanished from vnder
him, and he leſt on a bottle of straw, insomuch that the man was almost
drowned. The Horse-couser knew well where he lay that had solde
him his Horse, wherupon he went angerly to his Inne, where he found
Doctor Faustus fast a sleepe, and suozing on a bed, but the Horse-cour-
ser could no longer forbear him, tooke him by the legge and began to
pulj

of Doctor Faustus:

pull him off the bed, but he pulled him so, that he pulled his leg from his body, insomuch that the Horse-courser fell backwards in the place, then began Doctor Faustus to cry with an open throate, he hath murthered me : Whereat the Horse-courser was afraid, and gaue the sight, thin-
king none other with himselfe but that he had pulled his leg from his body, by this meanes Doctor Faustus kept his money.

How Doctor Faustus ate a loade of Hay. Chap. 35.

Doctor Faustus being in a Towne of Germany called Zwickow where he was accompanied with many Doctors and Masters, and going forth to walke after Supper, they met with a Clowne that droue a loade of Hay. Good euene good fellow, said Faustus to the clowne, what shall I give the^e to let me eat my belly full of hay : the clowne thought with himselfe, what a mad man is this to eat hay, thought he with himselfe, thou wilt not eat much : they agreed for thre farthings he shoule eat as much as he could : wherefore Doctor Faustus began to eat, and that so rauenously, that all the rest of the company fell a laughing : blinding so the poore clowne, that he was sorrow at his heart, for he seemed to haue eaten more then the halfe of his hay : wherefore the Clowne began to speake him faire, for feare he shoule haue eaten the other halfe also, Faustus made as though he had had pity on the clowne, and went his way. When the Clowne came in place where he would be, he had his Hay againe as he had before, a full loade.

How Doctor Faustus serued the twelue Students.

Chap. 36.

At Wittenberg before Faustus his house, there was a quarrell be-
tween seauen students, and five that came to part the rest, one part
being stronger then the other. Wherefore Faustus seeing them to be o-
uer matched, coniured them all blinde, insomuch that the one could not
see the other, and yet he so delt with them, they fought and smote at one
another still : whereat all the beholders fell a laughing : and thus they
continued blind beating one another vntill the people parted them and
led each one to his owne house : where, being entred into their houses,
they received their sight perfectly againe.

How Doctor Faustus serued the drunken Clownes.

Chap. 37.

Doctor Faustus went into an Inne wherein were many tables full
of clownes the which were tipling can after can of excellent wine.

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and to be short, they were all drunken: and as they sat, they so sung and hallowed, that one could not heare a man speake for them: this angred Doctor Faustus: wherefore he said to those that had called him in, mark my masters I will shew you a merry iest: the clownes continuing still hollowing and singing, he so coniured them, that their mouthes stood as wide open as it was possible for them to holde them, and never a one of them was able to close his mouth againe. By and by the noyse was gone, the Clownes notwithstanding looked earnestly one vpon another and knew not what was happened: one by one they went out, and so soone as they came without, they were all as well as euer they were: but none of them desired to goe in any more.

How Doctor *Faustus* solde fine Swine for sixe Dollers a peece. Chap. 38.

Doctor Faustus began another iest, he made ready fine fatte Swine, the which he sold to one for sixe Dollers a peece, vpon this conditiōn, that the swine druer shold not drive them into the water: Doctor Faustus went home againe, and as the Swine had syled themselue in the mud, the swine druer drove them into a water, where presently they were changed into so many bundels of straw swimming vpright in the water: the buyer looked wishly about him, and was sorry in his heart, but he knew not where to finde Faustus, so he was content to let all goe, and to loose both money and hogs.

How Doctor *Faustus* played a merry iest with the Duke of Anholt in his Court. Chap. 39.

Doctor Faustus on a time went to the Duke of Anholt, who welcomed him very curteously: this was the month of January, where sitting at the Table, he perceiued the Dutchesse to be with Childe, and forbearing himselfe vntill the meat was taken from the table, and that they brought in the banqueting dishes, D. Faustus said to the Dutchesse gracious Lady, I haue alwayes heard that great bellyed women doe alwates long for some dainties, I besach therefore your grace hide not your mind from me, but tell me what you desire to eat: she answered him, Doctor Faustus now truely I will not hide from you what my heart doth most desire, namely, that if it were now haruest I would eate my belly full of grapes, and other dainty fruit: Doctor Faustus answered herevpon, Gracious Lady, this is a smal thing for me to doe, for I can doe more then this: wherefore he tooke a plate, and set open one of the Cazements of the Window, holding it forth, where incontinent

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he had his dish full of all manner of fruite : as red and white Grapes, Peares and Apples, the which came from out of strange Countries : all these he presented the Dutchesse, saying : Madam I pray you vouchsafe to tast of this dainty fruit, the which came from a farre Country, for there the summer is not yet ended. The Dutches thanked Faustus highly, and she fell to her fruit with full appetite. The Duke of Anholt notwithstanding could not withhold to ask Faustus with what reason there were such young fruit to be had at that time of the yeare : Doctor Faustus told him, may it please your grace to understand, that the yeare is diuided into two circles ouer the whole world, that when with vs it is winter, in the contrary circle it is notwithstanding summer, for in India and Saba there falleth or setteth the Sunne, so that it is so warme that they haue twice a yeare fruit : and gracious Lord I haue a swift spirit, the which can in the twinkling of an eye fulfill my desire in any thing, wherefore I sent him into those countries, who hath brought this fruit as you see : whereat the Duke was in great admiration.

How Doctor *Faustus* through his charmes, made a great Castle
in presence of the Duke of Anholt. Chap. 40.

Doctor Faustus desired the Duke of Anholt to walke a little forth of the Court with him, wherefore they went together into the field, where Doctor Faustus (through his skill) had placed a mighty Castle, which when the Duke saw, he wondred thereat, so did the Dutchesse, and all the beholders, that on that Hill which is called Rohumbuel, shold on the sodaine be so faire a Castle. At last D. Faustus desired the Duke and the Dutchesse to walke with him into the Castle, which they deneyed not. This Castle was so wonderfull strong, hauing about it a great and deepe trench of water, the which was full of Fish, and all manner of water-fowles, as Swannes, Ducks, Gase, Bitters, and such like. About the wall, was fine stone doores, and two other doores : also within, was a great open Court, wherein were inchaunted, all manner of wilde Beasts, especially such as were not to be found in Germany : as Apes, Beares, Buffes, Antelops, and many other strange Beasts. Also there were Hertes, Hindes, Roe buckes and Does, and wilde Swine: All manner of land fowle that any man could thinke on which flew from one tree to another. After all this, he set his guests to the Table, being the Duke and Dutchesse, with all their traine, for he had prouided them a most sumptuous Feast, both at meat, and also of any kind of drinke: for he set nine Meale of meat vpon the boord at once, and all this must his wagner doe, to place all things on the boord, the

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which was brought vnto him by the spirit, inuisible, of all things their heartes could desire, as wild-soule, Venison, and all manner of dainty Fish that could be thought on; of wine also great plenty, and of diuers sorts, French wine, Cullen wine, Crabashir wine, Rhenish wine, Spanish wine, Hungarian wine, Watzburg wine, Malmsey, and Sacke: In the whole there were a 100. Cans standing round about the house. This sumptuous banquet, the Duke tooke thankfully, and afterwards he departed homewards, and to their thinking they had neither eaten or drunke: so were they blinded while they were in the Castle. But as they were in their Vallace, they looked towards the Castle, and beheld it all on a flame of fire, and all those which saw it, wondred to heare so strange a noyse, as if it had boene great Ordinance should haue bin shot off: and thus the Castle burned, and consumed cleane away. Which done, D. Faustus returned to the Duke, who gaue him great thankes for shewing them so great curtesie, and gaue him a hundred dollors, and libertie to depart, or stay there at his owne discretion.

How Doctor *Faustus* with his Company, visited the Bishop of Saltzburgs Wine-Celler. Chap. 41.

Doctor Faustus hauing taken leaue of the Duke, he went to Wittenberg, nere about Hrouetide, and being in company with certayne students, Doctor Faustus was himselfe the God of Bacchus, who hauing well feasted the Students before with dainty fare, after the manner of Germany, where it is counted no feast except all the bidden guests be drunke, which Doctor Faustus intending, said: Gentlemen, and my guests, will it please you to take a cup of Wine with me in a place of Celler whereunto I will bring you: they all said willingly we will: which when Doctor Faustus heard he tooke them forth, set either of them vpon an Holly wand, and so was coniured into the Bishop of Saltzburg his Celler, for there about grew excellent pleasant Wine: there fell Faustus and his company to drinking and swilling, not of the worst but of the best. And as they were merry in the cellar, came downe to draw drinke the Bishops Butler: which when he perceiued so many persons there, he cryed with a loude voyce, theues, theues. This spited Doctor Faustus wonderfully, wherefore he made every one of his company to sit on their holy wand, and so banished away: and in parting D. Faustus tooke the Butler by the haire of the head, and caried him away with them vntill they came to a mighty high lopped tree, and on the top of that huge tree he set the Butler: where he remained in a most fearefull perplexitie: D. Faustus departed to his house, where they tooke

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toke their valete one of another, drinking the wine the which they had tolne in great bottels of glasse out of the Bishops Celler. The Butler that had held himselfe by the hands vpon the lopped treēs all the night, was almost frozen with colde, espying the day, and seeing the tree of so huge great highnes, thought with himselfe it is vnpossible to come off this treē without perill of death ; - at length he espied certaine clownes which were passing by, he cried, for the loue of God helpe me downe, the clownes seeing him so high, wondred what mad man would clime to so huge a tree, wherefore as a thing most miraculous, they carried tidings to the Bishop of Saltzburg : then was there great running on euery side to see him in the treē, and many deuises they practised to get him downe with ropes : and being demanded by the Bishop how he came there, he said, that he was brought thither by the haire of the head of certaine thæues that were robbing of the wine-cellars, but what they were he knew not, for (said he) they had faces like men, but they wrought like deuils.

How Doctor Faustus kept his Shroue-tide. Chap. 42.

There were seauen Students and Masters that studied Divinity, Iuris prudentis & medicina, all these hauing consented, were agreed to visit Doctor Faustus, and to celebrate Shrouetide with him : who being come to his house, he gaue them their welcome for they were his vere friends, desiring them to sit downe, where he serued them with a very good supper of Hens, fish and other rost, yet were they but slightly charred : wherefore Doctor Faustus comforted his guests, exusting himselfe that they stole vpon him so suddainly, that he had not leasure to prouide for them so well as they were worthy : but my good friends (quoth he) according to the vse of our Countrey, we must drinke all this night, and so a draught of the best wine to bedward is commendable. For you know that in great Potentates Courts they vse as this night great feasting, the like will I doe for you : for I haue three great flaggons of Wine, the first is full of Hungarian Wine, containing eight gallons, the second of Italian Wine contayning seauen gallons, the third containing sixe gallons of Spanish Wine, all the which we will tipple out before it be day : besides we haue fifteene dishes of meate, the which my spirit Mephystophiles hath fetch so farre, that it was cold before he brought it, and they are all full of the daintiest thinges that ones heart can devise, but (saith Faustus) I must make them hote again, and you may beleue me Gentlemen, that this is no blinding of you, whereas you think that this is no naturall foode, verilie it is as god and as pleasant as euer you eat. And hauing ended his tale, he coman-

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bed his boy to lay the cloath, which done, he serued them with fiftene messe of meate, hauing thre dishes to a messe, the which were all manner of Venson, and dainty wild-fowle, and for wins there was no lack, as Italian wine, Hungaria wine, and Spanish wine : and when they were all made drunke, and that they had almost eaten all their good chere, they began to sing and dance vntill it was day, and then they departed every one to his owne habitation : at whose parting, Doctor Faustus desired them to be his guests againe the next day following.

How Doctor *Faustus* feasted his guests on the Ash-wednesday. Chap. 43.

Vpon Ashwednesday came vnto Doctor Faustus his bidden guests the Students, whom he feasted very royally, insomuch that they were all full and lustie, dauncing and singing as the night before : and when the high glasses and goblets were caroused one to another, Doctor Faustus began to play them some pretty seates, insomuch that round about the Hall was heard most pleasant musick, and that in sundry places : in this corner a Lute, in another corner a Cornet, in another a Cithern, Clari-golds, Harpe, Horne-pipe : in fine, all manner of Musick was heard there at that instant, whereat all the glasses and goblets, cups, and potes, dishes, and all that stood on the boord began to daunce : then Doctor Faustus tooke ten stonye pots, and set them downe on the floore where presently they began to dance, and to smite one against the other, that the shiuers flew round about the whole house, whereat the whole company fell a laughing. Then he began another iest, he set an instrument on the table, and caused a monstrosous great Ape to come in amongst them, which Ape began to dance and to skip, shewing them many merry conceites. In this and such like pastime, they passed away the whole day, where night being come, Doctor Faustus bad them all to supper, which they lightly agreed vnto, for Students in these cases are easily intreated : wherfore he promised to feast them with a banquet of fowle, and afterward they would goe all about with a maske: then D. Faustus put forth a long pole out of the window, wherupon presently there came innumerable of birds and wild fowle, and so many as came, had not the power to flie away again, but he tooke them and slang them to the Students, who lightly pulled off the neckes of them, and being roasted they made their supper : which being ended, they made themselves ready to the maske. D. Faustus commanded euery one to put on a cleane shirt ouer his other cloathes, which being done they

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they looked one vpon another, it seemed to each one of them they had no heads, and so they went forth vnto certaine of their neighbours, at which sight the people were wonderfully afraid. And as the vse of Germany is, that wheresoever a Maske entreth, the good man of the house must feast them : so when these maskers were set to their banquet, they seemed again in their former shape with heads, insomuch that they were all knowne what they were, and hauing sate and well eate and drunke, D. Faustus made that every one had an Asses head on, with great and long eares, so they fell to dancing and to driue away the time vntill it was midnight, and then euery one departed home : and as soone as they were out of the house, each one was in his naturall shape again, and so they ended and went to sleepe.

*How Doctor Faustus the day following was feasted of the Students,
and of his merry iests with them while hee was in
their company. Chap. 44.*

The last Bacchanala was held on Thursday, where issued a great snow, and D. Faustus was invited vnto the Students that were with him the day before, where they had prepared an excellent banquet for him, which banquet being ended, D. Faustus began to play his olde pranks, and forthwith were in the place thirteen Apes, that tooke hands and danced round in a ring together, then they fell to tombling and vanting one ouer another, that it was most pleasant to behold, then they leaped out of the window and vanished away : then they set before Doctor Faustus a roasted Calues head, which one of the Students cut a peice of, and laid it on Doctor Faustus his trencher, which peice being no sooner laid downe, but the Calues head began to cry manly out like a man, murther, murther, alas what dost thou to me ? wherat they were all amazed, but after a while, considering of Faustus his iesting trickes, they began to laugh, and then they pulled in sunder the Calues head, and eate it vp, Wherevpon Doctor Faustus asked leauue to depart, but they would in no wise agree to let him goe, except that he would promise to come againe presently : then Faustus through his cunning made a sledge the which was drawne about the house with foure fiery Dragons : this was fearefull for the Students to behold, for they saw Faustus ride vp and downe as though he shold haue fired and slaine all them in the house. This sport continued vntill midnight, with such a noyse that they could not heare one another, and the heads of the Students were so light that they thought themselues to be in the ayre all that time.

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How Doctor Faustus shewed the faire Helena vnto the Students
vpon the Sunday following. Chap. 45.

The Sunday following came those Students home to Doctor Faustus his owne house, and brought their meat and drinke with them, these men were right welcome guests vnto Faustus, wherefore they all fell to drinking wine smoothly: and being merry, they began some of them to talke of the beauty of women, and euery one gaue forth his verdit what he had seene, and what he had heard: So one among the rest said, I never was so desirous of any thing in this world, as to haue a sight, (if it were possible) of faire Helena of Greece, for whom the worthy towne of Troy was destroyed and razed downe to the ground, therfore, saith he, that in all mens iudgement she was more then commonly faire, because that when she was stolne away from her husband, there was for her recovery so great bloodshed.

Doctor Faustus answered: for that you are all my friends, and are so desirous to see that stately pearle of Greece, faire Helena, the wife of King Menelaus and daughter of Tendalus and Leda, sller to Castor and Pollux, who was the fairest Lady in all Greece: I will therefore bring her into your presence personally, and in the same forme of attire as she vsed to goe when she was in her chieffest flowers, and pleasantest prime of youth. The like haue I done for the Emperour Carolus Magnus, at his desire I shewed him Alexander the great and his Paramour: but (said Doctor Faustus) I charge you all that vpon your perils you speake not a word, nor rise vp from the table so long as she is in your presents. And so he went out of the Hall, returning presently againe: after whom immediatly followed the faire and beautifull Helena, whose beauty was such; that the Students was all amazed to see her, esteeming her rather to be a heauenly then a earthly creature: This Lady appeared before them in a most rich Gowne of purple velvet, costly iubroadred: her haire hanged downe loose, as faire as the beaten gold, and of such length, that it reached downe to her hammes, hauing most amorous cole-blacke eyes, a sweet and pleasant round face, with lips as red as a Cherry, her cheeke of a rose colour, her mouth small, her necke white like a Swan, tall and slender of personage: In summe, there was no imperfect place in her: she looked round about with a rolling Hawkes eye, a smiling and wanton countenance, which nere hand inflamed the hearts of all Students, but that they perswaded themselues she was a spirit, which made them lightly passe away such fancies: and thus faire Helen and Faustus went out againe one with another. But the Students,

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at Faustus entring into the Hall againe, requested him to let them see her againe the next day, for that they would bring with them a Painter, to take her Countefet: which he denied, affirming that he could not alwailes raise vp her spirit, but onely at certaine times: yet said he, I will giue vnto you her Countefet, which shall be as god to you, as if your selfe should see the drawing thereof, which they receiued according to his promise, but soone after lost it againe. The Students departed from Faustus to their severall lodgings, but none of them could sleep that night, for thinking on the beauty of faire Hellen: therefore a man may see, that the devill blindest and inflameth the hart oftentimes with lust, that men fall in Loue with Harlots, whereby their mindes can afterwards be hardly remoued.

How Doctor *Faustus* Coniured away the fourre wheeles from a Clownes Waggon. Chap. 46.

Doctor Faustus was sent for, to come to the Marshall of Brunswicke who was maruailously troubled with the falling Sicknesse: Now Faustus had this qualitie, he sildome rid, but commonly walkt on foot to ease himselfe when he list: And as he came nare vnto the Towne o Brunswicke, there ouertooke him a Clowne, with foure horses and an emptie Waggon: to whome Doctor Faustus (iesting to try him) sait vnto him, I pray the good fellow, let me ride a little to ease my weary legges: which the bussardly Asse denied, saying, that his horses were weary, and he would not let him get vp: Doctor Faustus did this but to proue this Clowne if there were any curtesie to be found in him if neer were: but such churlishnes is commonly found among Clownes, but he was well requited by Faustus, euен with the like payement, for he sait vnto him, Thou doltish Clowne, voyde of all humanitie, seeing thou art of so churlish a disposition, I will pay thee as thou hast deserued: for the fourre wheeles of thy Waggon thou shalt haue taken from thee, let me see then how thou canst shifte: hereupon his wheeles were gone, his horse also fell downe to the ground as though they had bene dead: whereat the Clowne was sore affrighted, measuring it a iust scourge of God for his sinnes and churlishnesse, wherefore with trembling and wayling, he humbly besought Doctor Faustus to be god vnto him, confessing he was worthy of it notwithstanding if it pleased him to forgiue him, he would hereafter doe better: which subission made Faustus heart to repent answering him on this manner: well, doe no moze, but when a poor man desireth thee, see that thou let him ride: but yet thou shalt not go altogether cleare, for although thou haue againe thy fourre wheeles, ye

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holt thou fetch them at the foure gates of the City, so he threw dust on
the horses, and reviued them againe, and the Clowne for his churlish-
nes, was faine to fetch his wheeles, spending his time with wearines,
whereas if before he had shewed a little kindnes, he might quietly
aue gone about his busines.

How foure Juglers cut one anothers head off, & set them on againe, and
how Faustus deceiued them. Chap. 47

Doctor Faustus came in the Lent unto Frankland Fayre, where his
Spirit Mephstophiles gaue him to understand that in an Inne
were foure Juglers that cut one anothers head off. and after their cut-
ting off, sent them to the Barber to be trim ned, which many people saw.
This angred Faustus, for he meant to haue himselfe the onely Cocke in
the devils basket, and he went to the place where they were to behold
hem. And as these Juglers were together ready one to cut off anothers
ead, there stood also the Barber ready to taine them, and by them vpon
the table stood likewise a glasse full of stilled water, and he that was the
chiefe amongst them stood by it. Thus they began, they smote off the
ead of the first, and presently there was a Lilly in the glasse of distilled
water, where Faustus perceiving this Lilly as it was springing, and the
chiefe Jugler named it the tree of life, thus dealt he with the first, ma-
king the Barber wash and comb his head, and then he set it on againe,
presently the Lilly vanished away out of the water, hereat the man had
is head whole and sound againe: the like did they with the other two:
and as the turne and lot came to the chiefe Jugler that he also should be
eheaded, and that this Lilly was most pleasant, faire, and flourishing
rone, they smote his head off, and when it came to be barbed, it troub-
ed Faustus his conscience, insomuch that he could not abide to see ano-
ther doe any thing, for he thought himselfe to be the principall Coniurer
a the world: wherefore Doctor Faustus went to the table whereas the
ther Juglers kept that Lilly, and so he tooke a small knife and cut off
the stalke of the Lilly, saying to himselfe, none of them should blinde-
ausus: yet no man saw Faustus to cut the Lilly, but when the rest of
the Juglers thought to haue set on their maisters head, they could not,
wherefore they looked on the Lilly, & found it bleeding, by this me anes
the Jugler was beguiled, and so died in his wickednesse, yet not one
thought that Doctor Faustus had done it,

Of Doctor Faustus.

How an olde man the neighbour of Faustus sought to perswade him to amend his euill life, and to fall vnto re-pentance. Chap. 48.

A God Christian, an honest and vertueus olde man, a louer of sh holy Scriptures, who was neighbour vnto D. Faustus, when he perceived that many students had their recourse in and out vnto Doctor Faustus, he suspected his euill life, wherefore like a friend he invite Doctor Faustus to supper vnto his house, to the which he agreed: an hauing ended their banquet, the old man began with these words: My louing friend and neighbour Doctor Faustus, I am to desire of you friendly and Christian request, beseeching you that you will vouchsafe not to be angry with me, but friendly resolute me in my doubt, and take my pece inuiting in good part. To whom D. Faustus answered: My louing neighbour, I pray you say your mind. Then began the olde Patron to say: My god neighbour, you know in the begining how that you haue desyed God, and all the hoast of heauen, and gauen your soule to the devill, wherewith you haue incurred Gods high displeasure, and are become from a Christian, farre worse then a heathen person: oh consider what you haue done, it is not onely the pleasure of the body, but the safety of the soule that you must haue respect vnto: of which if you be careless, then are you cast away, and shall remaine in the anger of the Almighty God. But yet it is time enough D. Faustus, if you repent and call vnto the Lord for mercy, as we haue example in the Acts of the Apostles the 8. Chap. of Simon in Samaria, who was led out of the way, affirming that he was Simon homo Sa. Actus. This man was notwithstanding in the end converted, after that he had heard the Sermon of Philip, for he was baptized and saw his sinne and repented. Likewise beseech you god brother Doctor Faustus, let my rude Sermon be vnto you a conuertion: and forget the filthy life that you haue led: repente, aske mercy, and liue: for Christ saith, Come vnto me all yee that are weary, and heauy laden, and I will refresh you. And in Ezechiel, I desire not the death of a sinner, but rather that he will convert and liue.

Let my words god brother Faustus, pierce into your Adamant hear and desire God for his sonne Christ his sake to forgiue you. Wherefore haue you so long liued in your devillish practises, knowing that in the olde and new Testament you are forbidden, and that men should not suffer any such to liue, neither haue any conuersation with them, for it is an abomination vnto the Lord: and that such persons haue no part in the Kingdome of God. All this while Doctor Faustus heard him ver attentiuely, and replied. Father your perswasions like me wondred

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vill, and I thanke you with all my heart for your god will and counsell, promising you as farre as I may to allow your discipline : wherepon he tooke his leue, And being come home, he laid him very penisue in his bed, bethinking himselfe of the wordes of this olde man, and in a manner began he to repent that he had giuen his soule to the devill intening to deny all that he had promised to Lucifer. Continuing in these cogitations, sudainly his Spirit appeared vnto him, clapping him vpon the head, and wrung it as though he would haue pulled his head from his shoulders, saying vnto him Thou knowest Faustus that thou hast giuen thy selfe (body and soule) to my Lord Lucifer, and thou hast powred thy selfe an enemy to God and to all men, and how thou beginnest to harken to an olde doting scole, which perswadeth thee as it were vnto god, when indeed it is too late, for that thou art the devils, and he hath great power presently to fetch thee, Wherefore he hath sent me vnto thee, to tell thee, that seeing thou hast sorrowed for that which thou hast done, begin againe, and write another writing with thine owne blood, if not, then will I teare thee in pieces. Hereat Doctor Faustus was soze affraid, and said, my Mephostophiles, I will write againe what thou wilst : Then presently he sate him downe, and with his owne blood he wrote as followeth : Which writing was afterward sent to a deare friend of Faustus being his kinsman.

How *Faustus* wrote the second time with his owne blood

and gaue it to the Devill, Chap. 49.

I Doctor John Faustus, do acknowledge by this my deed and hand writing, that since my first writing, which is seuentene yeares past, that I haue right willingly held, and haue bene an vitter enemy to God and all men, the which I once againe confirme, and giue fully and wholy my selfe vnto the devill, both body and soule, euен vnto great Lucifer, and that at the end of seauen yeares ensuing after the date hereof, he shall haue to doe with me according as it pleaseth him, either to lengthen or shorthen my life, as pleaseth him : and hereupon I renounce all perswaders that seeke to withdrawe me from my purpose by the worde of God either ghostly or bodily : And further, I will never giue eare to any man (be he spirituall or temporall) that moueth any matter for the saluation of my soule. Of all this writing, and that therein contayned, be witnes my blood, which with my owne hands I haue begun and ended, Dated, at Wittenberg the 25 of Iuly.

And presently vpon the making of this writing, he became so great an enemy to the p^{re}re old man, that he sought his life by all means possible, but

of Doctor Faustus.

but this godly man was strong in the holy Ghost, that he could not be vanquished by any meanes, for about two dayes after that he had exhortted Faustus, as the poore man lay in his bed, suddenly there was a mighty rübling in the Chamber, the which he was never wont to heare, and he heard as if it had bene the groaning of a How, which lasted long: wherevpon the god olde man began to iest and nocke, and said: oh what Barbarian cry is this: oh faire bird what soule musick is this: a faire Angell, that could not tarry two dayes in his place: beginnest thou now to runne into a poore mans house, where thou hast no power, and wert not able to keepe thy owne two dayes: With these and such like words the spirit departed. And when he came home, Faustus asked him how he had sped with the olde man: to whom the spirit answered, the olde man was harnessed, and that he could not once lay hold vpon him: but he would not tell how the olde man had mocked him, for the duels can never abide to heare of their fall. Thus doth God defend the harts of all honest Christians, that betake them selues vnder his tutioun.

How Doctor *Faustus* made a marraige betweentwo Louers.

Chap. 50.

In the Citty of Wittenberg was a Student, a gallant Gentleman, named N. N. This Gentleman was farre in loue with a Gentlewoman, faire and proper of personage: This Gentlewoman had a Knight that was a suter unto her, and many other Gentlemen the which desired her in marriage, but none could obtaine her: So it was that this N. N. was very well acquainted with Faustus, and by that meanes became a suter unto him to assist him in the matter, for he fell so farre into dispaire with himselfe, that he pinched away to the skin and bones, But when he had opened the matter unto Doctor Faustus, he asked counsell of his Spirit Mephostophiles, the which tolde him what to doe. Herevpon Doctor Faustus went home to the Gentleman which bad him be of good thaire, for he shold haue his desire, for he would helpe him to that he wished for, and that this Gentlewoman shold loue none other but him onely, wherefore D. Faustus so changed the minde of the damsell by a practise he wrought, that she shold doe no other thing but thinke on him whome before she had hated, neither cared she for any man but him alone. The deuice was thus, Faustus commanded the Gentleman that he shold cloath himselfe in all the best apparell that he had, and that he shold goe unto this Gentlewoman, and shew himselfe, giuing him a ring, commanding him in any wise that he shold dance with her before he departed: who following his counsell, went to her, and when they

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began to dance, they that were suiters began to take every one his Lady by the hand: this Gentleman tooke her who before had so disdained him, and in the dance, he put the King into her hand, that Faustus had given him, which she no sooner toucht, but she fell presently in love with him, smiling at him in the dance, and many times winking at him, roling her eyes, and in the end she asked him if he could loue her, & make her his wife? He gladly answered, that he was content: whereupon they concluded, and were marryed, by the meanes and help of Faustus, for the which the Gentleman well rewarded him.

How Doctor *Faustus*, led his friends into his Garden at Christmas, and shewed them many strange sights, in his 19.yeare.

Chap. 51.

In December about Christmas in the Cittie of Wittenberg, were many young Gentlemen which were come out of the Countrey to be merry with their friends: amongst whom, there were certaine well acquainted with D.Faustus who often invited them home unto his house: they being there on a certaine time, after dinner hee had them into his Garden, where they beheld all manner of flowers and fresh hearbes, and trees bearing fruit and blossomes of all sortes, who wondred to see that his garden shold so flourish at that time, as in the midst of Sommer: and abroad in the streets and all the Countrey lay full of snow and yce: Wherefore this was noted of them, as a thing miraculus: every one gathering and carrying away, all such things as they best liked, and so departed, delighted with their swete smelling flowers.

How Doctor *Faustus* gathered together, a great Army of men, in his extremity, against a Knight that would haue iniured him on his iourney. Chap. 52.

Doctor Faustus trauayld towards Eyzelben, and when he was nigh halfe the way, hee espyed seauen horsemen, and the chiefe of them he knew to be the Knight with whom he had iested in the Emperors Court: for he had set a huge payre of Harts hornes vpon his head, and when the Knight now saw that he had fit opportunity to be reuenged of Faustus, hee ran vpon him (and those that were with him) to mischiefe him, intending priuily to slay him: which when Faustus espyed, he vanished away into a wood that was heard by them: But when the Knight perceiued that he was vanished away, he caused his men to stand still, but where they remained, they heard al maner of warlike Instruments of musicke, as Drums, Flutes, Trumpets, and such like, and a certaine troope

of Doctor Faustus.

troope of horse-men running towards them : then they turned another way, and they were also met on that side, then another way, and yet were freshly assaulted, so that which way so euer they turned themselves, he was encountered, insomuch that when the Knight perceiued that he could escape no way, but that his enemies lay on him which way soeuer he offered to flie, hee tooke a god heart, and ran amongst the thickest, and thought with himselfe, better to dye then to live with so great an infamy. Therefore being at handy blowes with them he demanded the cause why they shold so use him : but none of them would gue him answere, vntill D. Faustus shewed himselfe vnto the Knight, whereupon they inclosed him round, and Doctor Faustus said vnto him Sir, yeld your weapon and your selfe, otherwise it will goe hard with you. The Knight knew no other but that he was incircled with an hoast of men (where indeed they were none other then devils) yelded : then Faustus tooke away his sword, his pce, and horse, with all the rest of his companions. And further he said vnto him, Sir: the chiefe Ge- nerall of our armes hath commaunded to deale with you according to the Law of Armes, you shall depart in peace whether you please, and then he gaue the Knight a horse after the manner, and set him thereon, so he rode, the rest went on foote, vntill they came to their Anne, where being alighted, his Page rode on his horse to the water, & presently the horse vanished away, the Page being al most sunke and drowned, but he escaped, and comming home, the Knight perceiued his Page so bewyred & on foote, asked where his horse was become : who answered that he was vanished away : which when the Knight heard, he said, of a truthe this is Faustus his doing, for he serueth me now as he did before at the Court, onely to make me a scorne and a laughing stocke.

How Doctor Faustus caused Mephystophiles to bring him 7. of the fairest women he could finde in al the Countries he had traualled in, in the 20. yeare.

Chap. 53.

VVhen Doctor Faustus called to minde that his tyme from day to day drew nigh, hee began to liue a swaish and epicurish life, wherefore he commaunded his Spirit Mephystophiles, to bring him seauen of the fairest women that he had seene in all the tyme of his trauell : which being brought, first one, then another, he lay with them all, insomuch that he liked them so well, that he continued with them in all manner of loue, and made them to trauell with him in all his iournies : these women were 2. Netherlands, 1. Hungarian, 1. Scottish, 2. Walions,

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1. Franklander : and with these sweet personages he continued long, yea
euen to his last end.

How Doctor *Faustus* found a masse of money, when hee
had consumed 22. of his yeares.

Chhp. 54.

To the end that the Diuell would make Faustus his onely heire, hee
shewed vnto him, where he shold goe and finde a myghtie huge
masse of money, and that shold he haue it in an olde Chappell that was
allen downe: halfe a mile distant from Wittenberg, there he bad him to
dig, & he shold finde it, the which he did, and hauing digged resonable
þeþe, he saw a mighty huge Serpent, the which lay on the treasure it
selfe, the treasure it selfe lay like a huge light burning: but D. Faustus
charmed the Serpent that he crept into a hole, and when he digged dee-
per to get vp the treasure, he found nothing but coales of fire: there also
he heard and saw many that were tormented, yet notwithstanding he
brought away the coales, and when he was come home: it was all tur-
ned into siluer and golde, & after his death it was found by his seruant,
the which was almost about in estimation a thousand Gilders.

How Doctor *Faustus* made the Spirit of faire *Helena* of Grecce his
owne Paramour and bed-fellow in his 23. yeare.

Chap. 55.

To the end that this miserable Faustus might fill the lust of his flesh,
and, liue in all manner of voluptuous pleasure, it came in his
minde after he had slept his first sleepe, and in the 23. yeare past of his
time, that he had a great desire to lye with faire Helena of Grecce, espe-
cially her whom he had saue and shewed vnto the Students at Witten-
berg, wherefore he called vnto his spirit Mephastophiles, commanding
him to bring him the faire Helena, which he also did, whereupon he fell
in loue with her, and made her his common Concubine, and bedfellow,
for she was so beautifull and delightfull a þeþe, that he could not be
one houre from her, if hee shold therefore haue suffered death, she had so
stolne away his heart, and to his saeming in time she was with childe,
whom Faustus named Iustus Faustus: This childe tolde Doctor Faustus
many thinges which were to come, and what strange things were done
in foraine Countries: but in the end when Faustus lost his life, the
Mother and the Childe vanished away both together.

How

of Doctor Faustus.

How Doctor *Faustus* made his will, in which he named his servant *Wagner* to be his heire. Chap. 56.

Doctor Faustus was now in his 24. and last yeare, and hee had a pretty stripling to his servant, the which had studid also at the University of Wittenberg: this youth was very well acquainted with his knaueries and sorceries, so that he was hated aswell for his owne knavery, as also for his maisters: for no man would give him entertainment into his seruice, because of his unhappinesse, but Faustus: This Wagner was so well beloued with Faustus that he vsed him as his son: for doe what he would, his maister was alwayes therewith well contented. And when the time drew nigh that Faustus should end, hee called vnto him a Notary and certaine Maisters, the which were his friends, and often conuersant with him, in whose presence he gaue this Wagner his house and garden. Item, he gaue him in ready money 16000. Gilders. Item, a Farme. Item, a Gold chaine, much Plate, and other household stufse. That gaue he to his servant, and the rest of his tyme he meant to spend in Inns and Students company, drinking and eating, with other iollitie: and thus he finished his will at that time.

How Doctor *Faustus* fell in talke with his servant touching his Testament and the couenants thereof. Chap. 57.

Now when his will was made, Doctor Faustus called vnto his servant, saying, I haue thought vpon thee in my Testament, for that thou hast bene a trusty servant vnto me, and a faithfull, and hast not opened my secrets, and yet further (said hee) aske of me before I dye what thou wilt and I will giue it vnto thee. His servant rashly answered, I pray you let me haue your cunning. To which Doctor Faustus answered I haue giuen thee al my booke, vpon this condition that thou wouldest not let them be common, but vse them for thine owne pleasure, and study carefully in them. And doest thou also desire my cunning: that maist thou paradynture haue, if thou loue and peruse my booke well. Further (said Doctor Faustus) seeing that thou desirest of me this request, I will resolute thee, my Spirit Mephostophiles his tyme is out with me, and I haue nougnt to command him as touching thee, yet will I helpe thee to another if thou like well thereof. And within thre dates after he called his servant vnto him, saying: art thou resolute, wouldest thou verily haue a spirit: Then tell me in what manner or forme thou wouldest haue him: to whom his servant answered, that he woulde haue him in the forme of an Ape: whereupon hee appeared presently a Spirit

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vnto him in manner and forme of an Ape, the which leaped about the house. Then said Faustus see, there hast thou thy request, but yet he will not obey thee vntill I be dead, for when my spirit Mephastophiles shall fetch me away, then shall thy spirit be bound vnto thee, if thou agree : and thy spirit shalt thou name Abercocke, for so he is called : but all this is vpon condition that you publish my cunning and my merry con-cretes : with all that I haue done (when I am dead) in an historie : and if thou canst not remember all, the spirit Abercocke will helpe the : so shall the great acts that I haue done be manifest vnto the world.

How Doctor *Faustus* hauing but one month of his appointed time to come, fell to mourning and sorrow with himselfe, for his devillish exercise. Chap. 58.

Time ranne away with Faustus, as the houre glasse, for he had but one month to come of his 24. yeares, at the end whereof he had giuen himselfe to the Diuell body and soule, as is before specified. Here was the first token, for he was like a taken murtherer, or a theefe, the which findeth himselfe guilty in conscience, before the Judge haue giuen sentence, fearing euery houre to dye : for he was grieved, and in wayling spent the time, went talking to himselfe, wringing of his hands, sobbing and sighing, his flesh, fell away and he was very leane and kept himselfe close : neither could he abide to see or heare of his Mephastophiles any more.

How Doctor *Faustus* complained that he should in his lusty time and youthfull yeares dye so miserably.

Chap. 59.

This sorrowfull time drawing neere so troubled Doctor Faustus, that he began to write his minde, to the end he might peruse it often, and not forget it, and which was in manner as followeth.

Ah Faustus, thou sorrowfull and wofull man, now must thou goe to the damned company in vnquenchable fire, whereas thou mightest haue had the ioyfull immortality of the soule, the which thou now hast lost. Ah grosse vnderstanding and wilfull will, what seazeth on my limbes, other then a robbing of my life : Bewaile with me my sound and healthfull body, and witt and scule : bewayle with me my sences, for you haue had your part and pleasure aswell as I. Oh envy and disdaine, how haue you crept both at once into mee, and how for your sakes, I must suffer all these torments ! Ah whether is pitty and mercy fled : Upon what occasion hath heauen repayed me with this reward,

by

of Doctor Faustus.]

by sufferance to suffer me to perish? Wherefore was I created of man? The punishment I see prepared for me, of my selfe now must I suffer. Ah miserable wretch, there is nothing in this world to shew me comfort: then woe is me, what helpeth my wayling?

Another complaint of Doctor Faustus. Chap. 60.

Oh poore, wofull and weary wretch: oh sorrowfull soule of Faustus: now art thou in the number of the damned, for now must I waite for vnmeasurable paines of death, yet farre more lamentable then ever yet any creature hath suffered. Ah senceles, wilfull, and desperate forgetfulness! Oh cursed and vnstable life! O blinde and carelesse wretch, that so hast abused thy body, sence, and soule! O foolish pleasure, into what a weary labyrinth hast thou brought me, blinding mine eyes in the clarest day: Ah weake heart. Oh troubled soule, where is become thy knowledge to comfort thee? Oh desperate hope, now shall I never more be thought vpon: Oh care vpon carefulnesse, and sorrowes on heapes: Ah grieuous paines, that pierce my panting heart, whom is there now that can deliuer me? Would God I knew where to hide me, or into what place to creepe or slie. Ah woe, woe is me, be where I will, yet am I taken. Here with poore Faustus was sorrowfully troubled, that he could not speake to vtter his minde any further.

How Doctor Faustus bewailed to thinke on Hell, and of the miserable paines therein provided for him. Chap. 61.

Now thou Faustus, damned wretch, how happy wert thou if as an unreasonable beast thou mightest dy without soule, so shouldest thou not feele any more doubts? But now the Deuill will take thee away both body and soule, & set thee in an unspeakable place of darknes: for although other soules haue rest and peace, yet I poore damned wretch must suffer al manner of filthy stench, paines, colde, hunger, thirst, heat, freezing, burning, hissing, gnashing, and all the wrath and curse of God; yea all the Creatures that God hath created are enemies to me. And now too late I remember that my spirit Mepholtophiles did once tell me there was great differaunce amongst the damned: for the greater the sin the greater the tormentes: for as the twigs of a tree makes greater flame then the truncke thereof, and yet the truncke continueth longer in burning, euen so the more that a man is rooted in sinne, the greater is his punishment. Ah thou perpetuall damned wretch, now art thou thronged into the everlasting fiery lake that never shall be quenched there will I dwell in all manner of wailing, sorrow, misery, paine, torment, griefe, howling, sighing, sobbing, running of the eyes, stinking at nose, gnashing

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of teeth, frate to the eares, horro; to the conscience, and shaking both of hand and fote. Ah that I could carry the Heauens vpon my shoulders, so that there were time at last to quit me of this everlasting damnation: Oh who can deliuer me out of the fearefull tormenting flame, the which I see prepared for me? Oh there is no helpe, nor any man that can deliuer me, nor any wayling of sinnes can helpe me, neither is there rest to be found for me day or night. An woe is me, for there is no helpe for me, no shield, no defence, no comfort. Where is my holde? knowledge dare I not trust: and for a soule to Godwards, that haue I not, for I shame to speake vnto him: if I doe, no answere shall be made me, but he will hide his face from me, to the end that I should not beholde the ioyes of the chosen. What meane I then to complaine where no helpe is? No I know no hope resteth in my groanings. I haue desired that it should be so, and God hath said Amen to my misdoings: for now I must haue shame to comfort me in my calamities.

Here followeth the miserable and lamentable end of Doctor Faustus, by the which all Christians may take an example and warning. Chap. 52

The full time of Doctor Faustus his 24. yeares being come, his spirit appeared vnto him giuing him his writing againe and commanding him to make preperation, for that the Deuill would fetch him against a certaine time appointed. Doctor Faustus mourned and sithed wonder fully, and never went to bed, nor slept winke for sorrow. Wherefore his spirit appeared againe comforting him and saying: My Faustus, be not thou so cowardly minded, for although that thou loseth thy body, it is not long vnto the day of Judgement, and thou must dye at the last, al though thou liue many thousand yeares. The Turkes the Jewes, and many an unchristian Emperour are in the same condemnation: therfore my Faustus be of good courage, and be not disconsorted, for the Deuill hath promised that thou shalt not be in paine as the rest of the damned are. This and such like comfort he gaue him: but he tolde him false, and against the saying of the holy Scriptures. Yet D. Faustus that had none other expectation but to pay his depts with his owne skin, went (on the same day that his spirit said the devill would fetch him) vnto hts frysty and dearest beloued brethren and companions, as Masters and Batchellers of Art, and other students more, the which did often visit him at his house in merriment: these he intreateth that they would walke into the Village called Rimlich, halfe a mile from Wittenberg, and that they would there take with him for there repast a small banquet, the which

they

of Doctor Faustus

they all agreed vnto: so they went together: and there held their dinner in a most sumptuous manner. D. Faustus with them (dissemblingly) was merry but not from the heart: wherefore he requested them that they would also take part of his rude supper: the which they agreed unto, for (quoth he) I must tell you what is the Victualers due: and when they sleped (for drinke was in their heads) then Doctor Faustus paid and discharged the shot, and bound the students and the Maisters to goe with him into another roome, for he had many wonderfull matters to tell them, and when they were entred the roome as he requested, Doctor Faustus said vnto them as hereafter followeth.

An Oration of Faustus to the Students.

Chap. 63

My trusty and welbeloued friends, the cause why I haue invited you into this place is this: Forasmuch as you haue knowne me this many yeares in what manner of life I haue liued, practising all manner of Coniurations and wicked exercises, the which I obtained through the helpe of the devill, into whose devillish fellowship they haue brought me, the which vse the like Art and practise, vrged by the detestable prouocations of my flesh, and my stiffe-necked and rebellious will, with my filthy infernal thoughts, the which were euer before me, prick-
ing me forward so earnestly, that I must perforce haue the consent of the devill to ayde me in my deuises. And to the end I might the better bring my purpose to passe, to haue the devils aide and furtherance, which I neuer haue wanted in my actions, I haue promised vnto him at the end and accomplishing of 24. yeares, both body and soule, to doe therewith at his pleasure: and this day, this dismall day, those 24. yeares are fully expired, for night beginning my houre-glassse is at an end, the direfull finishing whereof I carefullly respect: for out of all doubt this night he will fetch me, to whom I haue givien my selfe in recompence of his service, both body and soule, and twice confirmed writings with my proper blood. Now haue I called you my welbeloued Lords, friends, brethren, and fellowes, before that fatall houre, to take my friendly fare-well, to the end that my departure may not hereafter be hidden from you, beseeching you herewith (courteous louing Lords, and brethren) not to take in euill part any thing done by me, but with friendly commendations to salute all my friends and companions wheresoeuer, desiring both you and them if euer I haue trespassed against your mindes in any thing that you would heartly forgiue me: and as for those lewd practi-

' this is full 24. yeares I haue followed, you shal hereafter

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finde therein writing: and I beseech you let this my lamentable end to the residue of your liues be a sufficient warning that you haue God alwayes before your eyes, praying unto him that he would ever defend you from the temptations of the devill and all his false deceits, not faling altogether from God, as I wretched and vngodly damned creature haue done, hauing denied and defied Baptisme, the Sacraments of Christes body, God himselfe, all heauenly pouers, and earthly men: yea, I haue denied such a God that desirereth not to haue one lost. Neither let the euill fellowship of wicked compantons mislead you as it hath done me: visite earnestly and oft the Church, warre and striue continually against the devill with a god and stedfast beleife in God, and Jeses Christ, and vse your occasion in holinesse. Lastly to knit vp my troubled Oration, this is my friendly request that you woulde goe to rest, and let nothing trouble you: also if you chance to heare any noise or rumbling about the house, be not therewith afraid: for there shall no euill happen vnto you: also I pray you arise not out of your beds, But aboue all things I intreat you, if you hereafter find my dead carkasse, conuay it in the earth, for I vse both a god and bad Christian, for that I know the devill will haue my body, and that woulde I willingly giue him, so that he woulde leau my soule in quiet: wherefore I pray you that you woulde depart to bed, and so I wish you a quiet night, which vnto me notwithstanding shalbe horrible and fearefull.

This Oration or declaration was made by Doctor Faustus, and that with a hearty and resolute minde, to the end he might not discomforst them: but the Students wondred greatly thereat, that he was so blinded for knauery, coniuration, and such like foolish things, to giue his body and soule vnto the devill, for they loued him intirely, and neuer suspected any such things before he had opened his mind vnto them: wherefore one of them said vnto him: Ah friend Faustus, what haue you done to conceale this matter so long from vs: We woulde by the helpe of god Diuines, and the grace of God haue brought you out of this net, and haue tolde you out of the bondage and chaunes of Sathan, whereas now we feare it is too late, to the vster ruine of your body and soule. Doctor Faustus answered, I durst never doe it, although I often minded to settle my selfe to godly people, to desire counsell and helpe, and once mine olde neighbour counselled me, that I shoulde follow his leauring and leau all my Coniurations: yet when I was minded to amend, and to follow that godly mans counsell, then came the devill and woulde haue had me away, as this night he is like to doe, and said so sone as I turned againe to God he woulde dispatch me altogether.

